

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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NEW SERIES
VOLUME XXX. No. 35

We are sorry to learn of the resignation of Pastor A. L. Ingram at Lyon. He is returning for special study, we understand, at the Fort Worth Seminary.

The difference between Smith and Hoover is shown in the way they spent Sunday. Both went to church, then Mr. Hoover spent the day quietly at home. Mr. Smith played golf and went swimming.

Dr. B. H. Lovelace of Clinton has been called to the pastorate of First Church, Columbia. This is a great church and a great opportunity, but the church at Clinton is sure to protest against his going, and the editor, who is a member at Clinton, is selfish enough to hope he won't go. And then what place can compete with Clinton?

We have never seen any good reason why Andrew Mellon, a man who made his money out of whiskey, should have been put in charge of prohibition enforcement. But there are just as good laws in Mississippi against whiskey selling as were ever made in Washington. Can it be that sheriffs and governors in Mississippi are raising a rough house about the federal prohibition laws not being enforced, while they allow our state laws on the sale of liquor to be violated with impunity?

Brother B. P. Coleman has been recalled to Wake Forest Church, Oktibbeha Association, and he says he has never served a better people. In August Brother L. D. Sellers of Carrollton helped him in a fine meeting, preaching a full gospel. Church was revived and nine added to the membership by baptism, one by letter. Brother Sellers was asked to come back next year. Brother Knight led the music to the delight of all. Brother Coleman has been here nearly three years and next year the church goes to half time.

Alfred E. Smith has been governor of New York four times. There are sixty-two counties in the state. Five of these constitute the city of New York. In 1922 Smith carried seventeen in all; twelve outside the city. In 1924 he carried six in all, only one outside the city. In 1926 he carried nine in all, only four outside the city of New York. In 1924 President Coolidge carried every county in the state. His majority was more than 800,000. This is fairly good evidence that Tammany followers gave their vote to the Republican candidate for President.—Watchman-Examiner.

Dr. Jos. E. Green writes that Brother J. L. Low has resigned the pastorate at Richton, and the church has accepted the resignation with reluctance and regret, effective Nov. 1. The church to show their love for Brother Low and his wife gave her a \$50.00 check, for she has been a faithful and loyal helper; gave Brother Low an extra month's salary. Dr. Green says truly of them: "They are two of the very best", and he hopes they may stay near Richton, where they have been for ten years. The Sunday School is an index of their work, going from seven teachers and fifty pupils, to an average attendance of 221. Recently a Sunday School annex had to be built. And now contract has been let for a modern brick building, containing large auditorium and 32 class rooms, and other equipment.

Dr. A. A. Duncan, Acting Secretary of Texas Baptists, has accepted a call to McAllister, Oklahoma.

Brother J. W. Crump writes that Brother O. B. Renick was ordained to the full work of the gospel ministry by the Pine Grove Church, Benton County, recently. The presbytery consisted of Revs. E. A. Autrey, J. T. Cox and W. E. Houston.

Governor Smith is in favor of going back to "local option". But O boy we passed that station several years ago. Talking about returning to normalcy! No, we'll have no more of the foot on the brass rail and blowing the froth!

Governor Smith in his acceptance speech took occasion to refer to his record as governor and legislator on matters concerning labor interests. And yet he objects to Mr. White bringing up his record on the saloon and brothel and gambling, calling it ancient history.

We have said before that the tariff will not be an issue in the present presidential campaign. Now Mr. Smith says there should "be no sudden and drastic revolution in our economic system". That's his way of saying the same thing. His remarks on this subject read like an old Republican platform.

Mr. Carnes, Treasurer of the Home Mission Board of the Southern Baptist Convention, disappeared Aug. 15, and up to this writing has not been found. He phoned to his home that he was going from Atlanta to Raleigh on business, and no trace of him has been found up to date. His friends believe that some accident has befallen him. He is a man of fine business qualities, connected with large business institutions in Atlanta.

Brother W. L. Compere, a ministerial student who was graduated from Mississippi College in May, becomes one of the Evangelistic singers of the State Board, at least till the first of January. No young man stood higher in the estimation of teachers and students than he—and he will be of excellent assistance in the Evangelistic work. He is with Brother Bryan Simmons.

Our good friends who are trying to hold on to prohibition and hold to Al. Smith are having a tough time. Here's The Mississippian, for example, of which our friend A. C. Anderson (and we voted for Anderson) is editor, says: "Governor Smith assumes a false position. He declares his own personal views instead of proclaiming the platform of the party." And in the same editorial he says, "The man who opposes Smith because he is personally wet is answering a false alarm." Brother Al. Anderson is in the middle of a fix. May the Lord help him. But you better quit that monkeying with your conscience. One of your neighbors found it didn't do him any good. But Brother Anderson gives some good quotations from The Christian Herald on the failure in Canada and from the Manufacturers Record on the benefits of prohibition in America. The Lord and the good people are on the side of sobriety in the White House. Don't be scared.

TO SHOW WHICH SIDE I AM ON

(By the Chaplain General, Mississippi Division, United Confederate Veterans)

When General Lee was forming one of his battle lines, it is related that an old woman, with a badly worn broom hoisted up, entered the ranks. On being asked what she thought she could do, she replied: "I can show which side I am on."

For reasons explained in note enclosed, I desire space in your excellent paper to show which side I am on.

I am a man ex-Confederate soldier, having served in Company B, 22nd Mississippi Regiment, under the Generals, Johnston, for three years and five months, and in all the fighting participated in by said regiment, until severely wounded at Franklin, Tennessee, November 30, 1864. I state this to show my attitude towards my home and country when in jeopardy.

Since I reached my majority in February, '66, I have been an ardent supporter of the Democratic party. Back nearer the re-construction period I voted for men whom I knew to be basely corrupt because they were nominees of the Democratic party.

I have no desire to quit the party; I believe in its principles. But I cannot vote for the nominee without doing violence to deep convictions of most sacred obligations to my Lord and my country. Don't ask me to do that.

My observation in the days of the open saloon impress me that no greater curse could befall our country than its return. The modification of the Prohibition Law, which the nominee is in favor of, means to me the same as the open saloon; and, because of the present disordered condition of society, would be worse.

But some will contend that I am influenced by religious intolerance. Well, if it is a crime to object to him on account of his convictions, is it any the less a crime to thrust me out of the party of my choice and close the door upon my return?

As I see it, my highest obligation is to my Lord—my next is to my family—my next to my country and my next to my party. I cannot see that my party has the right to require of me that which I am convinced will antagonize the welfare of my country, my family or my Lord's work. And no character of bug-a-boos, no kind of threats will deter me from following conviction.

Convinced I am wrong and I shall make proper apology and be ready to work with the party as heretofore.

—P. A. Haman.

Mr. Smith expressed himself as in accord with the Democratic platform which would retain and enforce our laws restricting immigration; and in the same breath expresses a desire to change the law. The law was made so as to exclude the hordes of aliens rushing into this country from Southern Europe. Mr. Smith is in favor of admitting this Catholic population. A Catholic paper in Italy recently was boosting Smith's candidacy on this very ground. A man who can blow hot and cold in the same breath, or talk one way out of one side of his mouth and another way out of the other side cannot be trusted.

BACK IN FRANCE

P. I. Lipsey, Jr.

Having dreamed over these places awhile, my wife and I and our taxi driver, Hippolyte Genot, returned to Thiaucourt. Here my company and battalion had billeted after the Armistice, from Thanksgiving Day until after the new year. But Thiaucourt proved to be not the battered, shattered town I had known. It had been rebuilt, thinned out, much diluted.

So changed it was I was not able to identify the house where I had stayed. I wanted to find the smoky fireplace where we had crouched during that winter, grumbling because we could not get home, reading again and again the too-scant letters from home. Out of those days, darker and gloomier even than the war days themselves, one bright incident sticks up in memory. J. B. Mitchell, now of Tyler, Texas, used sometimes to dispel the melancholy by "dolling up" in feminine finery which the inhabitants had left when they fled four years before. Strutting about under the roofs which shells from French, German, and American guns had left well ventilated, "Mitch" masquerading in lacey frocks and a coquetish fan would say: "Oh, I just think the sodjers are darling!"

The broad hilltop just outside the town on the road to Verdun is dotted now with thousands of white marble crosses. This is the American military cemetery, kept green and beautiful by our government. The keeper, an American who has not been home since the war, conducted us through the cemetery. We found there the quiet, perfectly tended graves of soldiers of my own organization and of many other units engaged in that area. Among these, we noted four Mississippi lads, whose names on the marble stones were:

John Cunningham.

John Summers.

John W. Goff.

Robert L. Booker.

It is a quiet and a lovely spot for the repose of these heroes. From this high plateau we could see, rearing itself above the plains to the west, Mont Sec, a hill of great military importance which Americans took from the Germans after a bloody struggle. To the east a ridge extended, wooded here and there, on whose heights we could see Mont Plaisir Farm, the prize in a hot fight by men of my own division. For gallantry there one of my dear comrades received a merited citation; he is Luke Dear, of Norfolk, Va., who has many friends in Forest, Miss.

It was yet mid-afternoon when we turned again toward Pont-a-Mousson, where we had arrived from Nancy in the morning, and our big day was not yet done. In Pont-a-Mousson, a thousand years old and now reborn from the ashes of war, we wandered about its truly picturesque streets and public places, taking pictures. We had decided to go for the night to Metz, the old fortress city of Lorraine.

We found Metz perhaps the most interesting in appearance of any city we have ever seen. Its old moats, crooked, narrow, cobbled streets, mediaeval walls and gates, and wide plazas are the perfect materials of romance. Metz is more than 2,000 years old. Under the name of Divodurum it was described by Julius Caesar as one of the oldest and most important towns of Gaul. Stout hills on its outskirts and the river Moselle winding in several channels through its borders add to the power of its famous defenses. It was towards Metz, the German stronghold, that my part of the American army was moving when the war ended.

In the middle of the 5th century, Metz was plundered by the Huns under Attila. It was captured by the Germans in 1870 after the French had held it for two centuries. A few other chaps and myself were engaged to snatch it from the Germans in November, 1918, in what was planned as one of the greatest attacks of the war, set to begin on November 14.

Our busy and delightful day ended in impressive manner. From Nancy to Pont-a-Mousson, to Thiaucourt and through the battlefields; then back to Pont-a-Mousson and up to Metz; two hours wandering through the beauties of Metz—then we came to the doors of the massive cathedral just at sunset.

As we approached from the riverside, the Metz cathedral above us seemed the most majestic and impressive building we had ever seen. For many minutes we had heard its great bell ringing, the most sonorous and melodious, mighty tones we had ever heard. Within, we found perhaps 2,000 persons assembled under a lofty ceiling of indescribable beauty and grandeur. A giant organ filled the vast spaces with echoing notes. We relaxed our travel-weary limbs and drank in the scene and music with delight. A vested choir sang. A group of tall, handsome men, dressed like admirals and field marshals on parade, passed through the congregation, receiving contributions into leathern pouches extended on long handles.

A dignified churchman, dean of the cathedral, no doubt, ascended to the pulpit and spoke for an hour. He spoke French and we knew not what he said, but his speech was beautiful and eloquent, flowing for an hour like a clear, untroubled stream. He spoke like Aaron must have spoken to the congregation of Israel. We interpreted his words to suit our own ideas and needs.

After this full day, and a night of rest in Metz, we traveled leisurely by train to Verdun, another city known to Caesar, whose ancient history is hid behind the glorious epic of French courage in the great war. My story grows too long to tell of our sight-seeing here and the story of Vaux, of Douaumont, of Le Mort Homme and the other blighted, embattled hills about the citadel is history for all to read.

From Verdun we set out for Reims, but the train didn't go where (we thought) the sign-board said, and we ended at Chalons-sur-Marne for the night. The next day we returned to the festivities of Paris, leaving the famous cathedral city for a visit in some future year.

RELIGIOUS TOLERANCE

J. B. Lawrence

I notice from the Associated Press dispatches that Senators Joe Robinson, of Arkansas, and Pat Harrison, of Mississippi, are giving the people of the South a lot of good straight lecturing on Religious Tolerance.

I am wondering what the Baptists and Methodists and Presbyterians and other non-Catholics in the South have done to merit these exhortations.

Nor is that all, for one cannot help but notice, of late, the vast amount of copy being furnished by the daily press on the same question. All of a sudden Southern editors and politicians have become terribly exercised lest Religious Bigotry and intolerance destroy the peace of our people and mar the beauty of our Democracy. They seem to have become all at once suspicious of that Christian constituency which wrote into the constitution of the United States the amendment guaranteeing religious freedom. And so they are delivering to this same constituency long lectures on Religious Prejudice, Separation of Church and State and Intolerance.

What is it all about? Have we non-Catholics suddenly become unbearably intolerant? Have we denied to anyone his right to believe as he chooses? Have we used force to compel anyone to accept our church or our creed?

One looks in vain for any evidence of a reversal in attitude on the question of Religious Freedom by any of our churches. Non-Catholic churches are no more intolerant now than they have been for years. There is no disposition on the part of any Protestant church or any group of protestant people to deny to anyone his right to believe as he chooses.

Then why all this furor? Why are we sub-

ject to all this lecturing from self-appointed advocates of religious freedom? I resent the implications in this gratuitous campaign against a supposed Religious Intolerance. There is no religious intolerance in the South.

Let no one think, however, that these editors and politicians have joined the "school of prophets" because of any desire to save the church people from the "poison of religious prejudice", nor have they suddenly become devoted to the interests of religion in general; it is not religion they are concerned about, it is politics. They are fretting themselves about the relation of the churches to one another; what they are after are votes for a certain Mr. Smith. And that is the milk in the cocoanut.

But why raise the question of Religious Tolerance? Surely these editors and politicians know how awful it is to bring religion into politics. They ought also to know that it is a very grievous matter for the State and church to get mixed up in any sort of union. Then why do they try to involve the South in these matters by turning aside from their political spell-binding to lecture on such a subject? Why do they think it necessary? And here is another tale to be told, the plot of which reaches back into the ancient days. These editors and politicians have evidently read a bit about the Roman Catholic church and they somehow think that protestants will need a good bit of lecturing before they will be willing to vote into power into the United States an organization which is constitutionally and historically opposed to the principles of the democratic party. And I suspect that they are right about it. In fact, I hardly think lecturing will turn the trick.

But I am wondering why some of these evangelists of Religious Tolerance do not try to convert our Roman Catholic friends of their intolerance. It seems to be perfectly alright for the Roman Catholic church to flaunt our democratic principles and institutions. They can have nothing to do with our public schools; refuse to bury their dead in the same cemeteries with good Americans; refuse to acknowledge the rights of the State in marriage; refuse to allow any ministerial standing to protestant preachers; refuse to have anything to do with protestants in any sort of religious service; refuse to acknowledge that a Protestant church is anything more than an off-spring of the devil; I say, it seems to be perfectly alright with Southern editors and politicians for the Roman Catholic church to have this attitude of intolerance and receive no lecturing, but for Protestants—well, that is different—they ought not to be religious bigots.

WHO LOVES THE NEGRO?

Just as soon as "Alcohol" Smith was nominated by the Democratic party the press sends up the hue and cry "Nigger in the Woodpile."

Let's see who loves the negro: We don't want them in politics, we say we do not want social equality, yet it seems to me that we want worse, for walking the streets of our city I have counted within the past two weeks more than a hundred who are mulattoes, and the daddies of some of these very children are saying "Vote for Smith against Hoover," because negroes happen to be in the offices at Washington—a few coons at work—and some of these were in Mr. Hoover's office. On investigation we find that Mr. Smith has employed negroes and shows every favor to them that he can.

So who loves the negro any more than the white men of the South? Let's get down to facts. The Romanized press is only talking that up for camouflage, to keep people from voting for Mr. Hoover and Mr. Curtis.

—One Who Knows.

A recent story in the Record entitled "A Mother's Faith" should have been credited to Mrs. Erskin Broach. We sincerely regret the error.

Housetop and Inner Chamber

Pastors of Baptist churches in Chattanooga join those of Nashville in pledging themselves to vote only for a dry candidate.

There were 16 additions to the church at Utica in the meeting in which Pastor Owen Williams was assisted by J. D. Franks of Columbus.

Somehow we failed to note the resignation recently of Pastor W. O. Blount of Okolona. We hope he may be led to a suitable field in Mississippi.

Dr. J. E. Buchanan had Dr. Lemons of Blue Mountain with him in a meeting at Beulah Church, Union County. There were eight added to the church.

Pastor E. I. Farr baptized 32 into Concord Church, Franklin County, at the close of a meeting in which he was assisted by Brother Jewell Kyzar. Two were added by letter.

One was baptized at Morgan's Fork Church by Pastor E. I. Farr as result of a meeting in which he was assisted by B. T. Bishop, who preached most acceptably to a faithful little band.

A subscriber writes to ask how to vote so as to be counted against Smith. On the ticket will be two sets of electors, and the judges of the election will give the needed information.

Brother J. M. Gibbs writes that he likes his work splendidly at Whitwell, Tenn.; growing interest; Sunday School doubled. He says, "Stay in the battle; I am with you, if I am in Tennessee."

Brother J. C. Reichardson helped Pastor E. I. Farr in a meeting at Hamburg. People revived and blessed. One addition by baptism. The church has recently spent over \$400 in remodeling their building.

Brother F. W. Varner is assisting Pastor N. F. Metts in a meeting at Yellow Leaf, Lafayette County. He recently baptized ten and received five by letter in a church near his home, Earl, Ark., where he preaches in the afternoon.

Pastor C. E. Dearman of Center, Texas, is the sort of man that Mississippians would be glad to see back in the state. Since graduation from Mississippi College and Ft. Worth Seminary he has been greatly blessed in his pastoral fields.

Mr. W. Earl Hopper of Elburon, N. J., writes expressing the hope that admirers of Jefferson Davis may build a college to his memory in some Southern state. Our suggestion is that a chair be endowed in his honor in Mississippi College.

We are sorry to lose Pastor L. O. Leavell from Leland and from Mississippi. He goes to Deer Park Church, Louisville, Ky. He is a good preacher and worthy leader who will be found helping to do the Lord's work wherever he goes.

Brother M. E. Douglas writes from Natchez: All with whom I have talked favor your views and the stand you have taken in this, our greatest task, or at least a great task, in defeating the "Tiger". The tone of "our paper" is in tune with the will of the good people.

Recently federal prohibition officers raided "night clubs" in New York City and caught a big bunch of the bums in the higher up class who were violating the law. Mr. Raskob, Al. Smith's campaign manager, says "it was an insult to liberty." May the good Lord deliver us from his brand of "liberty".

When speaking of Grover Cleveland and the opposition to him by Tammany some good Democrat said, "We honor him for the enemies he has

made." Many will feel that way about Mr. Hoover and the ravings of Nicholas Murray Butler, who denounces Mr. Hoover for his support of prohibition.

Bishop Candler has proved that there is no union of church and state so far as Methodists are concerned, for he advised the Methodist preachers to keep quiet on the present political situation and they "paid him no mind". But if a Catholic bishop speaks to his folks—well that is different.

The meetings of the district associations are going to be more interesting this year than ever before. The meeting at Clinton this week will start them off well. Our people are more interested in missions, education and benevolence than ever before. And then there is the temperance report which is sure to be a live one.

Brother T. F. McCrea wrote just before leaving California for his home in Mississippi: My heart has been made happy by the last two issues of The Baptist Record, as I have read the fine articles written by yourself, Dr. Gunter, Dr. Mullins, Dr. Lovelace, J. B. Lawrence, W. S. Allen and others, protesting against the nomination of Al. Smith by the Democratic party.

Saturday night, August 18th, closed a very successful revival with the church of Elliott, Miss., in which W. E. Farr of Grenada did the preaching. The singing was led by W. E., Jr., and Ruth. The attendance was the largest in the history of the church. Thirteen were added to the church, two deacons ordained and the church voted to build six Sunday School class rooms.

Some time ago William Allen White published Al. Smith's record in the New York legislature on the saloon question and other social evils. Smith first charged that White got his information from one Miller. White replied that he had never heard of Miller. Later Smith charged that it was the work of the Republican committee, and that was disproved. The statements were based on the official records of the legislature.

We have read carefully the reply of Governor Smith to the charges of Mr. White that as a member of the legislature of New York Mr. Smith voted always for the saloon, and favorable to other forms of vice. He calls the charges slanderous and says they are political and that they refer to matters 20 years ago; but he nowhere says they were not true. The record stands for itself against him and his only defense is that others voted the same way he did and that he was truly representing his constituency. May the Lord deliver us from his constituency.

What more pitiful spectacle could there be than that of a white man of average intelligence, apparently, fairly well dressed coming down the road, when he sees an ordinary negro poorly clad and ignorant, and then to see the white man begin to shiver with fright and bawl out, "That negro is going to get me; look out, we are about to have negro domination." You would perhaps conclude that the poor fellow had suddenly lost his mind. And then to see a whole bunch of white men taking fright and falling into a fit through fear of negro supremacy. But strange things do happen in a political year.

Mr. Volstead says of Al. Smith's liquor speech in Albany last week:

"In his statement on the liquor question, Governor Smith goes outside the issues as made by his party. He plainly does this for the purpose of appealing to the wets so as to obtain their support. He purposely seeks to become the candidate of the liquor interests. Every organization against prohibition will support him.

"They are too shrewd to be scared by any protestation of the governor that he is opposed to the saloon. They know that the policy that he has advocated will in the end restore the liquor traffic if the scheme he suggests is adopted.

"The promise of Mr. Smith to enforce the prohibition law and the eighteenth amendment is no more sacred than the oath he took to enforce the eighteenth amendment when he became governor of New York. He approved the bill to repeal the liquor laws of New York for the enforcement of that amendment and has, so far as I am aware, never recommended any other law to the New York legislature for its enforcement.

"It is as much the duty of the state and its governor to enforce the eighteenth amendment as it is that of the national government.

"Every governor must swear to support it and it was plainly his duty to recommend to the legislature that some suitable law be passed to enforce it. One of the real difficulties in enforcing prohibition has been the lack of enforcement in the state of New York as large quantities of illegal liquor have come from that state into other states.

"His complaint against lawlessness cannot with good grace come from a person who is largely responsible for the condition of which he complains. Had he vetoed the bill repealing the liquor laws of New York and done his duty in enforcing them there would be much less occasion for his complaint."

Lightning struck the tower of West Point Church last week, but the fire was extinguished before much damage was done.

NEGROES FOR AL SMITH

The following article is copied from a paper published in Jacksonville, Florida, by negroes. The name of the paper is "The Florida Sentinel". The date of the paper containing the article is Saturday, July 7, 1928.

Key West Pastor Backs Al Smith for U. S. President

Key West, July 3rd—Reverend C. Eubanks Tucker, L. L. B., pastor of the A. M. E. Zion church here, and attorney at law, came out boldly for Al Smith for president recently. Speaking before the Ministerial Alliance of the city he said:

"The hour is struck. The gauge for battle has been thrown down. Against the colorless nominee of the Republican Party, who eight years ago did not know whether he was a Republican or a Democrat, the Democrats have selected for their standard bearer, that tall, sun crowned, illustrious statesman and humanitarian, the Honorable Alfred E. Smith, Governor of the State of New York. For this selection hundreds of thousands of colored voters are happy.

"As far as the Republican Party goes, Mr. Hoover is the straw that breaks the camel's back. He is the head and front of lily-whitism of his party, as was plainly demonstrated both in the national committee and in the convention. Florida got a taste of the Hoover machine, resulting in the recognition of a lily-white delegation, headed by George Skipper, National Committeeman for Miami. Negroes have begun to think for themselves, no longer do they vote pell-mell for the Republican party, and I am proud to have lived to see the day that members of my race assert a certain amount of independence in politics.

"The Republican Party must be chastened and brought back to its proper senses, particularly in dealing with the race. That Chastisement will be received this fall and will be a salutary one. A man's future is judged by the past. And upon that axiom negroes everywhere can safely support Governor Smith for the presidency. The very fact that he is opposed by the Ku Klux Klan makes him a very desirable candidate for the race votes."

Editorial

ABRAHAM A SPIRITUAL PIONEER

All adventures in spiritual life are pioneering. All efforts in spiritual knowledge, experience and possession are incursions into an unknown country. This is another way of saying that spiritual life is a life of faith, of striking out into the great unknown. It is the lure and charm of the undiscovered. It is the appeal to the adventurous and heroic. It is this spirit of adventure and experiment which has made America great. It has made other nations great in the past.

But there is no quest so appealing and so universal as the quest for God. There is no life so alluring and ennobling as the spiritual life, the life of the spirit, and in the Spirit. If ever a grubworm has a moment of ecstasy, it must be when he develops wings and takes to the air. People who are seeking "thrills" in all sorts of queer and forbidden ways could find something satisfying and sanctifying in the life of the spirit.

But back to Abraham, the "Hebrew", or immigrant or pioneer of the ancient times. His motive and movements are interpreted for us in the eleventh chapter of Hebrews. He was an example of those who prefer spiritual to material possessions, and made this world a thoroughfare to God. He was not a lean and hungry looking ascetic. He took upon himself no vows of poverty. He was in the best sense of the word a man of the world at the same time that he was a saint of God. But he was not mastered by the things of the world.

He was apparently born in the city of Ur, a great commercial and political center. He could have made his mark among the captains of industry. He was evidently of a prominent family and must have had a comfortable home in which he could have lived in ease and possibly affluence. But he heard the voice of God and answered the call to leave these things behind and venture upon God. God had promised him an inheritance, and that was enough—"unto a land that I will show thee". "So Abram departed as Jehovah had spoken unto him". Happy the man who can hear the voice of God in the din and throng, or in the silence. Rather happy is the one who follows it.

"And he went out not knowing whither he went". There was no confusion here, no hesitancy, for he walked by faith. And the Lord was leading, and he was thrilled with the lure of the invisible. And when he reached the land of Canaan, he was still "a sojourner in the land of promise, as in a land not his own, dwelling in tents". There was still the aloofness from the world, the suspension of hope, the separation from the world, the sense of dependence on and nearness to God; no certain abiding place, a wanderer following the finger of God as the way was pointed out.

There was something that sustained him which common minds did not take in: he looked for the city which hath the foundations. Not a city, but the city; there is only one. Not simply hath foundations, but the foundations; there is stability and security nowhere else. Abraham believed that permanency was only to be had in things spiritual, things pertaining to God. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Abraham looked for the city, whose architect and builder is God.

Abraham was not disappointed in his quest. He did not acquire land except for a burial place. But he had no regrets. He and Isaac and Jacob "confessed that they were strangers and pilgrims on the earth". But they sought no opportunity to go back. "They desire a better country, that is a heavenly". He never looked back. He was

severed from the past. The way of God was before him, and he did not hesitate to walk in it.

No teaching is more needed in the world today than this given us in Abraham's life of faith. Everybody is swallowed up in this present world, and yet crying out against it. Everybody is decrying the age of materialism and yet smothered by it. We are like the man possessed of a legion of demons who cried out against the approach of Jesus and yet kept coming toward him for help. In spite of the bondage to things of sense, of the material world, the world of comfort, ease, pleasure and luxury, there is something in us that is saying, "My soul thirsteth for God, for the living God; when shall I come and appear before God". Nothing but God can satisfy the soul. And he may be found today as well as in Abraham's day. Every man must be his own discoverer of things spiritual. Every man must know God for himself. This is a field in which pioneering shall never end.

AFTER THE MANNER OF MEN (A Word To Preachers)

This is an expression which Paul uses somewhat apologetically in the sixth chapter of Romans when he is declaring the emancipation of the Christian from the control of sin and the penalty of law. He uses an illustration to make the point clear. And then he explains why he resorts to illustration, saying, "I speak after the manner of men because of the infirmity of your flesh". He speaks as if he would rather not take the time to illustrate what he is trying to say, but he is under the necessity of making the truth absolutely clear. He must make sure that the readers get the point, understand him clearly. And so he resorts (condescends?) to illustration.

The word illustration comes from the word, lux, meaning light. Often when the print you are reading is not clear, or the object at which you are looking is not plainly seen, you try to get more or better light. Now that is what a preacher has to do to make the truth clear and plain. Abstract truth will puzzle people, confuse them, or put them to sleep. "O", we intellectuals say, "why bother with so much pains to be always simplifying and illustrating everything? Can't the people grasp an idea without always having it put in the form of a story?"

If the observation of one counts for anything, they do not. The people fail to understand a large part of what the preacher says, and they never will understand it until it is in some way put into illustration. This writer once had a mild contempt for illustrations. He had seen the method so grossly abused. Some preachers had almost nothing but illustrations. Their sermons were mostly wings and feathers with no more body to them than a poor heron or a kildee. But even a quail must have some feathers, or it is out of commission.

God had great regard for the infirmity of our flesh when he gave us the Bible. It is full of good stories, of personal incident and human interest. Jesus never preached without a parable. And we would do well to follow him who said in his preaching, "How shall we liken the Kingdom of God? Or in what parable shall we set it forth?", and then started on another series of illustrations. It is worth a preacher's while if he wants to reach the minds of his hearers, to diligently study and practice the business of illustrating the truth.

The subject is worthy of longer treatment, but our one aim here is to help the one who teaches or preaches the word to learn the value of illustration. Your people will think you are a better preacher. And maybe after all, they are the proper judges. Years ago an old preacher said to us, "Do you know what makes a preacher illustrious?" Being answered in the negative, he said, "It is illustrations."

Talk about turning over the liquor question to the states! Didn't this same Al. Smith pass the buck to the federal government in New York?

SMITH SPEACH

There are many things in the acceptance speech of candidate Smith which are proper matters of discussion, but these may be left to the politicians and the secular journals. One cannot escape the impression that much of it was political camouflage and talking both ways. But our concern is about his attitude on the liquor question. In this there is no mistaking his meaning. Our friend, Mr. Smith, pledges himself to enforce the law. No man could become President of the United States without doing that, for the oath of office requires it. One cannot forget, however, that when Mr. Smith became Governor of New York, he swore to uphold the constitution of the United States, and then immediately addressed himself to have repealed the law in New York, which had bound the State to assist in enforcing the federal liquor law. By this he took away the entire support of the state of New York from any enforcement of the Eighteenth Amendment and the Constitution. The language of Mr. Smith must be interpreted by his past record, and faith in his promises are to be understood in the light of his past performance.

But our chief concern is in the attitude of Mr. Smith toward the Eighteenth Amendment and the Volstead Act in case he should become President of the United States. Here he shows where he stands. To be sure, he declares himself against the return of the open saloon. But he would simply call it by some other name. He states plainly that he would advise Congress to change the law. He quotes with approval the statement, "We oppose sumptuary laws which vex the citizens and interfere with individual liberty." And everybody knows that means laws against liquor selling. He urges changes in the Volstead Act as to percentage of alcohol which would be permitted in drinks, allowing each state to determine the percentage under a certain maximum.

And he would recommend a change in the Eighteenth Amendment, permitting each state to determine in its own borders whether or not alcoholic liquors for beverage use could be sold, bought, drank manufactured or transported, not for consumption in any public place. Now, if Mr. Smith can't see that that is repealing the Eighteenth Amendment, he must be a simpleton. And we are not accusing him of being a simpleton!

Mr. Smith decries the violation of the law under the present policy and claims that drinking has increased. In the same speech he recommends the Canadian policy of government sale of liquor, when it is statistically proved that bootlegging and drinking have greatly increased in Canada since that country went from prohibition to government sale of liquor. Any man who says that more liquor is used in America since the prohibition law was passed is too nearly an imbecile to bother with.

Mr. Hoover believes in the Eighteenth Amendment and in its continuance and enforcement. Take your choice.

LO THE POOR NEGRO

A negro speaker at the Baptist World Alliance in Toronto said that the negro had elected several Presidents of the United States, negatively. He meant that while the negro had not done this by his own votes, for in many places he does not vote at all, yet he had been the cause of many people voting the Republican ticket through sympathy that had been worked up for the supposedly oppressed negro in many places. This statement, as he made it, would apply of course to those parts of the United States where the negro is less numerous and less known; and is doubtless the literal truth. Emotions, good and bad; prejudices, right and wrong have as much weight in determining the issue of an election as anything else.

In the South the situation is exactly the same, except that it is different. It is a pity that the

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negro should be a political football for white people to use in making a goal in the election. But everybody knows that the easiest way to arouse political redheadedness in Mississippi is to raise the negro issue. It has been done to the shame of our people and the nausea of many good people. And yet everybody knows that it has about as much to do with who will run the country as an African hoodoo has to do with bringing rain. Isn't it about time to stop this idiotic babble on election years?

There are some people who can't get away from the "reconstruction" period. They are still living in the age of fifty years ago. There have been Republican Presidents in the White House for the past eight years, and this writer has voted against every one of them; but in all this time we have not had any disturbance on the race question in Mississippi. We live in peace with them and on friendly terms. Many of them are Christians and not a few of them are good Baptists. We have preached in their churches and taught the preachers in their institutes. They have treated us as courteously as we could ask or wish. We suppose they have been generally Republican in their sympathies, but mighty few of them ever vote.

Now an effort is made by Catholics and wet politicians to line them up to vote for Al. Smith, the nominee of the Democratic party. We do not anticipate that the effort will be very successful. But the wind has certainly changed. It is said that 10,000 of them were voted in a recent Democratic primary in Tennessee. And the wet bunch in Mississippi would do the same thing if they thought they could get by with it. Poor negroes, they are between the D. and the D. B. S.

Mrs. Chas. Ammen of New Orleans writes, "I thank God after reading each issue for the perfectly splendid and fearless stand you are taking regarding Al. Smith. I wonder what God can think of Christians who are betraying him and his cause in this paramount issue. It is truly a sifting time."

This writer knows nothing about poker or any other card game, but he has always been taught to have a low estimate of the morals of those who play poker. But even poker players have a certain standard of morals below which if a man falls he is in disrepute even among poker players. One of the necessary qualifications, we understand, for any man who keeps in good standing with those who play the game is that he must pay his gambling debts incurred by losses while playing. The man who does not lose caste and can't hold his head up even among people whom society and the laws declare outcast. Now what do you think of a man like that telling the preachers what they must preach and what they must not? And what do you think of a man like that who raises the fine point of honor about the obligation of one who votes in a primary election to support every candidate who claims to belong to his party? Peter and John said, "We must obey God rather than man".

DR. TRUETT'S POSITION

Dr. George W. Truett said to the writer in Toronto the other day that he would consider the election of Governor Smith an unspeakable calamity, and that it would set back the cause of prohibition a generation.

Were this purely a question of partisan politics, not a line would be given to its discussion in this department, but in the judgment of this writer it involves the greatest moral issue ever confronted by the American electorate. We do not undertake to say how others should vote, but as for this writer he proposes to follow his conscience. Others may be able to do that who vote for Governor Smith, but this writer can not.—Livingston Johnston, Editor Biblical Recorder (N. C.)

Convention Board Department

R. B. Gunter, Corresponding Secretary

A BIRD'S EYE VIEW OF OUR FIELD OF LABOR

The writer recently sent out the following questions to all participating interests in our Co-operative Program throughout the South, including our own State:

1. What is the actual indebtedness of the work which you represent at this date?
2. What is the situation upon your field of activity?
3. What amount of money will be absolutely necessary by the close of this year to enable your work to go forward as now projected?
4. Have you had to retrench by cutting down your force or otherwise? If so, how much?
5. How is your indebtedness, if you have any, being carried?
6. What are your needs in the way of advancement beyond your present plan of operation?

These questions will be given from time to time. In answer to the first question we received the following:

Present Southwide Indebtedness

Foreign Mission Board, May 1, 1928, at banks	\$1,067,747.32	\$1,067,747.32
Home Mission Board, Aug. 1, 1928, at bank	561,631.91	
Home Mission Board, Aug. 1, 1928, bonded	1,120,000.00	1,681,631.91
The Board needs for the remainder of the year \$571,163.00. They have cut down the work from 25% to 33 1/3%. They need 50 additional workers and 25 modest chapels.		
Education Board of S. B. C., May 1, 1928, bonds	345,000.00	
Water Works Notes	27,378.72	
Notes in bank	90,000.00	
Total		381,378.72
Total to be paid out of this year's allocation, \$59,319.90. This includes interest, maturing bonds, bank notes and general expenses. The receipts of the Education Board last year were \$30,441.90.		

Southern Baptist Hospital, May 1, 1928, current	298,508.08	
Southern Baptist Hospital, bonds	537,000.00	
Total		835,508.08
Dr. Bristow gives to August 1, \$542,000.00, which evidently does not include amount due Home Board.		

Seminaries

Southern Baptist Theological Seminary	1,060,575.55	
Southwestern Seminary	441,047.11	
About \$240,000.00 of this is bonded indebtedness. The Southwestern Seminary needs \$180,000.00 with which to complete this year's work without increasing its indebtedness.		
Baptist Bible Institute, Aug. 1, 1928, bonds	275,000.00	
Baptist Bible Institute, Second Mortgage Note	75,000.00	
This is carried by the Canal Bank & Trust Company, New Orleans. The Institute needs \$41,291.00 to enable the work to be carried out as planned for the year.		
Total for Seminaries		1,851,622.66
Total of Southwide indebtedness		

\$5,815,932.55

State Indebtedness

Blue Mountain College	48,000.00	
\$20,000.00 of this was current when the present administration began. \$30,000.00 was for a dining room and repairing the heating plant. \$18,000.00 of this is due the banks and the remainder to individuals.		
Blue Mountain College, bonds	150,000.00	
Total		198,000.00
Woman's College	45,000.00	
Woman's College, bonds	100,000.00	
Total		145,000.00
Baptist Orphanage indebtedness	2,700.00	2,700.00
The Orphanage needs at least \$2,500.00 a month to operate. They have only about one-half enough helpers.		
Clarke College indebtedness from State Convention annual for 1927	22,462.51	22,462.51
Mississippi College indebtedness on Chrestman Hall, Gymnasium and current	266,000.00	266,000.00
This amount is carried as against the Alumni Association.		
Baptist Hospital indebtedness bonds, in round numbers	42,000.00	
Superintendent's home	8,000.00	
Total		50,000.00

(Continued on page 8)

SUBSTITUTION: THE MORAL PRINCIPLE OF THE ATONEMENT

W. A. Sullivan

God has graciously provided a way by which, so far as eternal judgment and condemnation are concerned, He can actually take away the guilt of the vilest sinner. God is "just and the justifier" of every guilty sinner who believes in Jesus.

"Christ hath redeemed us from the curse of the law, being made a curse for us". Gal. 3:13.

"Christ died for our sins". 1st Cor. 15:3.

"God proved his love for us in that while we were yet sinners, Christ died for us." Rom. 5:8.

These scriptures, together with many others, compel the substitutionary view of the death of Jesus Christ. Having taken the sinner's guilt, he died in the sinner's stead—He died as the sinner's substitute.

But how does it help matters for an innocent Christ to die as a substitute for a guilty criminal? How can the death of an innocent being as a substitute for a guilty sinner meet the requirements of moral law?

With that question Satan scowls, and mocks the convicted sinner "groping in his blindness". The wisdom of the world scoffs and blasphemes. The philosophy of men sneeringly says that the principle of substitution in the gospel is immoral and unethical. But the gospel says: "Christ hath redeemed us from the curse of the law, being made a curse for us."

But the question presses for an answer? How can God be just and at the same time declare a self-confessed criminal not guilty? on the ground that an innocent Christ has died? How can the Son of God become personally responsible for my sins, and die for them in my stead, that I, the guilty party, may go free, actually not guilty?

I think the answer to this question may be stated thus: It was morally possible for the Son of God to assume full responsibility for all the believer's sins, to become a curse for the believing sinner, to die as an actual substitute for the sinner, by virtue of God's original responsibility involved in the creative act, and by virtue of His responsibility for the destiny of mankind. The following statements may make the answer clear:

1. God is alone responsible for the existence of the human race. Of His own sovereign will He created it. Moreover having created the human race, He continues to preserve it. He is therefore responsible for its existence.

2. In the next place God is alone responsible for the capacity for sin in the human race. He made man with power to choose good, or to choose evil. Power to choose evil is capacity for sin. God created man with that capacity, and is therefore responsible for man's inherent capacity for sin.

3. Furthermore God permitted man to come in contact with Satan. God knew what the consequences would be. He could have kept Satan out of the garden, yet He permitted Him to enter it. Thus by His permissive decree, God involved Himself in responsibility for the "fall" of the human race.

Now (1) since God freely created the human race and continues to preserve it, and is therefore responsible for its existence; (2) since God placed capacity for sin in the human race, and is therefore responsible for that capacity; and (3) since God by His permissive decree allowed Satan to come in contact with the human race, and therefore involved Himself in a kind of responsibility for the "fall", the conclusion seems clear: God in the original creative act, and by His permissive decree, involved Himself in responsibility for sin in the world. By virtue of that responsibility it became morally possible for God to assume full, complete, and personal responsibility for all the sins of every one that believeth. In perfect harmony with every attribute of God Christ "bare our sins in His body on the tree". He hath redeemed us from the curse of the law, "being made a curse for (huper) us."

Now when we say that God involved Himself

in responsibility for sin in the world it is not meant that God sinned. God is "holy and righteous altogether". He "knew no sin". By the disobedience of one man sin entered into the world, and death by sin; and so death passed upon all men, for that all sinned". Yet God in His gracious wisdom has so involved Himself in responsibility for sin in the world, and in responsibility for the destiny of mankind that it became possible, if not indeed a moral requirement of God upon Himself, for "Him who knew no sin to be made sin for us that we might be made the righteousness of God in Him". "It behoved Christ to suffer, and to rise from the dead the third day: that repentance and remission of sins should be preached in His name". Luke 24:46-47.

—Natchez, Mississippi.

SENATOR PAT HARRISON'S QUESTION ANSWERED

William James Robinson

An Associated Press dispatch from Philadelphia, Miss., Aug. 2, says, "A plea for religious tolerance, particularly addressed to the Southern States, was voiced today by Senator Pat Harrison of Mississippi, Democrat". The reporter represents him as saying that "The South by virtue of its historic background, should be free from creedal prejudices". This should be true of all sections.

According to the dispatch, the speaker gave Southern statesmen, and Virginia in particular, credit for amending our Federal Constitution so as to guarantee religious liberty. He might have said, in all fairness, that the South is still zealous for religious liberty and delights in religious toleration. Senator Harrison implied that his own fair Southland is grossly intolerant. He asked, "Why should the South now attempt to undo what the South led in doing in the beginning of the government?"

To ask such a question is to cast an aspersion upon the good name of the South. It is also a reflection upon the integrity, chivalry and patriotism of a people whose devotion to liberty and religious freedom is unexcelled. Millions of Southern patriots will justly resent these implications; and the more intensely so because an honored Southerner asked the objectionable question.

Referring to Governor Smith's record as chief executive of New York the Senator asserted that "During all that time no finger of suspicion has ever been pointed toward him". That is only an opinion and may or may not be true. There are two ways of avoiding suspicion; first, be so absolutely honorable as to make suspicion impossible; second, be so thoroughly allied with questionable characters that suspicion is impossible because guilt is certain. Will Senator Harrison deny this charge: In all his official life Alfred E. Smith has been intimately associated with the most corrupt politicians in New York? If Senator Harrison does not deny this, and produce evidence to sustain his denial, it is easy to see why "no finger of suspicion has ever been pointed toward him".

The Senator asked another question, one that goes to the very heart of the greatest issue before the American people today: "Why should a man who is in every way qualified by training and ability and character be denied the presidency of the United States simply because he is a Catholic?"

I will ask the Senator some questions. What training has Gov. Smith had besides a few years in an elementary parochial school and a lifelong training in doing the bidding of Tammany Hall? Will you deny that, unlike the immortal Lincoln, Smith has never been a student? What books on political economy has he read, or what noted deliverances on economics has he made? What is his character that he merits the presidency of the United States? Does his lifelong association with Tammany and the most noted gamblers, political crooks and whiskey men in the state,

and the fact that while a member of the legislature he voted with the immoral element on every moral issue coming before the body qualify him for the presidency? Or is it because he habitually drinks intoxicating liquors (I do not say he patronizes bootleggers) and advocates the modification of the Volstead Act?

The Senator seems to think a really great man is being denied the presidency "Simply because he is a Catholic". I affirm that it is not "Simply because he is a Catholic". There is much more involved. Whoever opposed Wilson simply because he was a Presbyterian, or any other non-Catholic because of his church relations? Because many of us do oppose Smith and one of our many reasons is that he is a Catholic, we are accused of religious intolerance.

Catholicism is much more than a religion. It is a despotism embracing all matters of religion and civil government, making the Pope the supreme ruler over both and demanding absolute submission to his will in everything.

Who raised the issue of religious intolerance? Was it the Baptists, Methodists, Presbyterians, Disciples—Who? These ask for nothing more than the right to worship God according to the dictates of their own consciences and their request has been granted. Do the Catholics want more than this? They do! Do they deserve more? Let us ask them? All my quotations, unless otherwise indicated are from "The Church and the State" by Ryan and Millar, published by Macmillans, New York. It has the following endorsement, "Nihil Obstat, Arthur J. Scanlon, S. T. D., Censor Librarian; and Imprimatur Patritius J. Hayes, D.D., Archiepiscopus Neo-Eboraci, New York, February 21, 1922". This endorsement makes this book authoritative and binding on all Catholics. The number in parenthesis is the page where the quotation is found.

"All that is essentially comprised in the union of church and state can be thus formulated: The State should officially recognize the Catholic religion as the religion of the commonwealth; accordingly it should invite the blessings and the ceremonial participation of the church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the more important festival celebrations of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members."

"Does State recognition of the Catholic religion necessarily imply that no other religion should be tolerated? Much depends upon circumstances, and much depends upon what is meant by toleration. Neither unbaptized persons nor those born into a non-Catholic sect, should ever be coerced into the Catholic Church. This would be fundamentally irrational, for belief depends upon the will and the will is not subject to physical compulsion. Should such persons be permitted to practice their own form of worship? If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State". (34, 35).

"The fact that the individual man in good faith thinks that his false religion is true gives no more right to propagate it than the sincerity of an alien anarchist entitles him to advocate his abominable political theories in the United States, or than the perverted ethical notions of the dealer in obscene literature confer upon him the right to corrupt the morals of the community". (36).

"In a genuinely Catholic State, public authority should not permit the introduction of new forms of religion; but when several denominations have already been established, the State may, and generally should, permit them all to exist and function. The reason is that the attempt to suppress them would on the whole be injurious to the commonwealth". (60).

"From all these it is evident that the only true religion is the one established by Jesus Christ

himself, and which he committed to His (Catholic) Church to protect and propagate". (5).

Cardinal Manning represents the Pope as capable of delivering the following Allocution to the world: "I say I am liberated from all civil subjection; that my Lord made me the subject of no one on earth, king or otherwise; that in His right I am sovereign. I acknowledge no civil superior! I am the subject of no prince; and I claim more than this: I claim to be the supreme judge on earth, and the director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne—of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the last sole supreme Judge on earth of what is right and wrong". (Sermons, Vol. II, pp. 97-98). Manning is a high Catholic authority. On June 20, 1894, Leo XIII boldly declared, "We hold upon this earth the place of God Almighty".

I could multiply such statements indefinitely. If to oppose such doctrines, or to oppose those who advocate them, and every true Catholic does, is intolerance I am intolerant.

To elect Gov. Smith President will give prestige to Catholicism. He is a loyal Catholic and will do the bidding of the Pope, otherwise he imperils his soul eternally.

In conclusion, I insist that Catholicism is not only a religion, but is above all else, the most despotic civil power conceived by man: it has despoiled every nation over which it has gained ascendancy; and in opposing its representatives for office I am only opposing the encroachments of a foreign power.

If this is intolerance, make the most of it.

Whenever the Catholic Church functions in religion alone, as Protestants do, and ceases to function as a State, her adherents will not be opposed for public office "Simply because they are Catholics".

AND THEY CRY FOR TOLERANCE

"The church has the right to require the state NOT to leave every man free to profess his own religion. The church has the right to exercise her power without permission or consent of the state. The church has the right to prevent the foundation of any national church not subject to the authority of the Roman pontiff. The church has the right to deprive the civil authority of the entire government of the public schools. **THE CHURCH HAS THE RIGHT OF PERPETUATING THE UNION OF CHURCH AND STATE. THE CHURCH HAS THE RIGHT TO REQUIRE THAT THE CATHOLIC RELIGION SHALL BE THE ONLY RELIGION OF STATE, TO THE EXCLUSION OF ALL OTHERS. THE CHURCH HAS THE RIGHT AND THE POWER OF REQUIRING THE STATE NOT TO PERMIT FREE EXPRESSION OF OPINION.**" (Excerpt from the syllabus of Pope Gregory IX.)

Less publicity is being given this and similar expressions at the present time than those sections of the United States constitution which guarantees freedom of speech and religion. The Catholic press, so fond of such adjectives as "bigotry", "intolerance", and the like, might do well to append Pope Gregory's humble expression to their pleas for a campaign devoid of religious issues. It is unfortunate, indeed, that this issue has been injected; but it is such blatant assertions as that of Pope Gregory which make of the religious issue a political one.—Contributor in Western Recorder.

Brother Jewell Kyzar, who was graduated from Mississippi College in May, will enter the Louisville Seminary in September.

The brother of the Japanese emperor, also said to be heir apparent to the throne, will be married to the daughter of the Japanese ambassador to the United States. The young lady is a graduate of a Quaker college in Washington.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

Training the Rockefeller Children

By John D. Rockefeller, Jr.

"I regret," said Mr. Rockefeller, "the passing of the old-fashioned woodpile. I have failed to find a modern equivalent of the woodpile of my father's boyhood.

"Wealth," he said, "hurts children when they get too much of it. Just because a man can afford to hire people to wait on his children, is no reason why he should do it. I don't.

"They ought to be helped to form the habit of doing things for themselves—things that need to be done—whether they like to do them or not. I think many modern children are not developing the will power and self mastery that are essential to the solution of life's problems.

"That's what I mean about the woodpile. My father had to chop wood and do the milking. He probably didn't like doing the chores any better than most boys, but he acquired the habit of doing things he didn't like to do; his will was trained, and it helped him cope with other difficulties.

"Everybody knows that one of the things which is wrong with the world is extravagance. Extravagance hurts character. It is a man's duty to civilization to be thrifty. Whether a man can afford lavish spending isn't the point; it is wrong not to spend wisely, whatever is spent, whether a man can spare the money or not."

Families and individuals—children, too—should keep accounts of the money they receive and spend, says Mr. Rockefeller. His father kept accounts of his personal expenditures until he was past 50. And he himself, did so until a few years ago; Mr. John D. Rockefeller, Jr., is 48.

"Commencing at the age of seven or eight, each of my children received an allowance of 30 cents a week," he explained. "The understanding was that out of it they were To Save and to Give, as Well as to Spend.

"Ten cents were to be saved, ten to be given for church and Sunday School—for benevolence—and ten were for spending.

"I explained to them the importance of keeping accounts. At the end of the week I audited the accounts. A few years later they were getting a dollar a week; and, to teach accuracy in keeping accounts, rewards and demerits were given. If the account was correct, the child received \$1.05 the following week, \$1.10 the next, and so on; if incorrect, only 95 cents, then 90, then 85."

These allowances never exceed a dollar or two dollars a week at the most, until the age of 15. By then, Mr. Rockefeller considers, a child that has been properly trained ought to be able to handle his own finances. So the allowance is increased to cover all expenses outside of living, education and medical service. It includes clothes, fares—if traveling alone—entertainment, candy, sodas and the like.

"I believe that children should know what to spend, how to spend, what things cost, whether a thing is worth buying—in short, the value of money."

"This, and keeping accounts, is important because of the principle underlying. It is of value to my children—to any child—to hold to the rigid fundamental principle of economics."

Mr. Rockefeller smiled over an experiment he had tried.

"I was brought up to do things that needed to be done, whether I liked them or not," he said. "At seven years of age I began playing the violin, and I used to get five cents an hour for practicing. But that sort of thing doesn't work these days—or at least the standards are higher! Even with children, five cents an hour isn't an inducement any more!

"But I do pay wages for errands and chores. If a child honestly works, he earns such pay. It stimulates the desire to work. I used to get 15 cents an hour for sawing wood. But these days it's different. Down in the country we have wood hauled to the house. My boys and I load and unload it, and I pay them for the job. Yes, the scale is higher than 15 cents!"

Schools do not teach thrift and habits of work, Mr. Rockefeller finds.

"Education used to mean cramming the mind," he said. "Education really is learning how to use the mind. The tendency with many children of today is to follow the easiest way, the line of least resistance. You see it reflected in studies, in social life and in business.

"The modern theory of many people seems to be to let the child decide what he wants to do and then let him do it. Of course, we all do best the things we like doing. But life cannot be lived wholly that way. How can a child later learn how to avoid the things he should not do? A disorderly mind is an untrained one."

Mr. Rockefeller hasn't much sympathy with parents who, having acquired means, say they hope their boys will never have to work as hard as they did. "It is a false idea to change standards that way and go with the tide," he said.

"A boy should do the wholesome things his father had to do in so far as is possible. It will teach him what qualities made his father successful. I am sorry I did not have that sort of chance in some ways. I want my boys to start work at the bottom."—(Copied from Tract No. 34 by The Layman Co.)

* * *

A Good Example

We recently received a list containing the names of nineteen people, members of Zion Hill Church, Copiah County, who had qualified for the Stewardship Diploma. Brother C. W. Barnes, their pastor, realizing the importance of stewardship, organized and taught the class himself.

Dr. J. A. Taylor has returned to Brookhaven from his vacation and began a revival meeting in his church Sunday, assisted by Pastor B. L. Davis of Picayune.

Pastor J. A. Chapman writes: We held our meeting at Pearl Valley (Copiah Co.) the third week in August, and had the best we have had for years. Dr. O. O. Green of Hazlehurst did the preaching. He is one of the best in the state, and is not only a good revivalist but a very fine instructor. We had seven added to the church and all in better shape for another year's work.

P. S.—Go to it. I'm with you in the stand you have taken as to the Democratic ticket and Al. Smithism.

T. Q. Hassell of Flatbush Ave., Brooklyn, writes to the Charlotte (N. C.) Observer: "In New York the Tammany organization has a strongly organized negro branch which numbers 100,000 or more. The Tammany boss of these negroes is Ferdinand Q. Morton, a negro member of the Civil Service Commission of New York City. This body has charge of the employment of 100,000 white government servants. Tammany Hall has given this negro commissioner a white woman as his secretary and he is the superior officer of 150 white women and white men employees. Other Tammany negroes hold supervisory positions in the public service in New York. There are numbers of dance halls in New York where blacks dance with white women and Tammany makes no effort to separate them.

Mississippi Woman's Missionary Union

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 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
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 MRS. J. A. TAYLOR, Brookhaven, 6th District

Enlarge

We have chosen the word **Enlarge**, to meditate upon, to embody in our living, and to incorporate in our missionary methods in a special way during September. The following verse of Scripture will readily show us why we are not constantly doing our best in our Missionary work. "I will run the way of Thy commandment when Thou shalt enlarge my heart". Ps. 119:32. Moffat's translation says, "I will obey Thee eagerly, as thou dost open up my life". The dynamo that is lacking is a heart enlarged by His love that constrains us, an ear that is sensitive to His faintest whisper, an eye that is enlightened by His spirit, feet that are made swift by His power, hands that move at the impulse of His love, and a life that is opened to His leadership. When we have examined ourselves we are bound to acknowledge that our weakness comes from a lack of His power in our lives. "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me". Rev. 3:20. When we feed on His word and unlock His treasure house with the key of prayer how eagerly we will obey His commandments to **Enlarge**—spare not, lengthen—strengthen.

On June 22, I stood at Niagara Falls viewing for the first time that magnificent piece of God's handiwork. It spoke to me so eloquently of the majesty, the greatness and power of our Creator. As I stood there lost in amazement, a friend standing near remarked, "This is wonderful, yet it doesn't compare with a human soul." There in the solitude of the moment comparisons rushed through my mind. This mighty volume of water pouring over the precipice produced electric jower that lighted cities miles away, ran machinery, electric trains, etc. Then can we say that one human soul is more powerful? Yes, a child of God whose heart is enlarged by Him is a dynamo of love and 'tis love that constrains.

Is your heart large enough to obey Him eagerly when the call comes to go out and help organize another Missionary Society? Is the love of Christ constraining you to enlarge your efforts in His name?

The insistent cry of the old selfish nature is spare thyself, preserve thyself, take account of the dignity, thy right, thy privilege, thy prerogative. On the other hand the imperative voice of a consecrated life cries out empty thyself, count not the life dear unto thyself. Dear reader, is your heart enlarged? May the great Physician remove all selfishness and littleness by enlarging our hearts, thereby making us eager to obey His commandments.

—Fannie Traylor.

Last week the Record gave the dates for the District Conferences. We will not hold more important meetings for our W. M. U. organizations this year than these. The time has come when we must vitalize our Ruby Anniversary program. This is a time when we can all help. Some of your leaders will find it difficult to meet us, perhaps you can make it easier for them. Pray for your associational officers as they go, then be willing to do what they ask when they return.

We are getting encouraging letters from many of our District Associational and local leaders. One District Young People's Counselor writes, "I am happy to tell you that most of my Associational Young People's Leaders write that they will be at your District Conference." Then closes by saying, "I am ready for you to use me anywhere any time." That is the spirit that will win.

An associational superintendent writes, "We have already secured our 40% increase in organizations but are going to organize more."

A church not quite one year old (Parkway, Jackson) has more than doubled her membership in the W. M. U. and is giving a 40% memorial. Let us catch the spirit. Not only the District Associational and local officers but every individual member.

We are publishing a poem, "Our Ruby Year", written by a local member of the W. M. S. Perhaps you can use it profitably.

Are we remembering the World Comrades subscribers? Mississippi's quota for 1928 is 1075 subscribers. We are urging you to raise our quota just to be on the Honor Roll, but we want the boys and girls of our state to have the best Missionary magazine printed for them and the leaders of our auxiliaries to have the best Missionary programs to be found. Talk about World Comrades at every Associational Meeting and take subscriptions before you leave the meeting. You cannot render a better service in His name.

School bells will begin ringing in a few days and the boys and girls will be buying books to begin a new grade. Many mothers will get the habit of studying again with their children. Africa is a special field for study this Fall and Winter will have such a storehouse of material from which to choose. You have doubtless read the review of some of the books. Below is a list:

Friend of Africa, by Jean McKenzie.

Southern Baptists in Nigeria, by L. M. Duval.

Yoraba Life, by L. M. Duval—for young people.

Campfires in the Congo, for boys and girls, by Mrs. Springer.

Black and White, by Mrs. Peabody, for Sunbeams.

Annual Mission Study Institute

The annual Mission Study Institute, of River Side Association, was held at Moon Lake, Tues-

The Hospital, however, has in the bank about \$7,500.00 with which to meet the January maturing bonds.

Total of State indebtedness

Total Southwide and State indebtedness

It should be observed that the bonds on Mississippi schools are for endowment. The money has not been used up. Furthermore, they do not all come due in one year. We should meet them as they mature. Maturing bonds with interest by the first of December amount to about \$45,000.00. A floating note for \$55,000.00 will fall due in three months. This is for money borrowed by the Education Commission last December, upon the instruction of the State Convention.

The Baptist Hospital is taking care of bonds as they mature. Considerable reduction has been made since the Convention met.

Finally, it should be borne in mind that our assets, both State and Southwide, are many times more than our liabilities. This, however, should not encourage us in deferring any payments.

day, August 14.

With a splendid attendance and a most profitable day spent.

Mrs. A. L. Ingram, of Lyon, was the capable teacher. "Only a Missionary", the book taught.

Mrs. James A. Martin, Jr., of Clarksdale, superintendent of association, called meeting to order. It was noted that twelve had attended the three Institutes held.

Quite a large percent took the examination which was very gratifying.

Four Associational Officers were present, Mission Study, Personal Service, Stewardship, Young People.

—Mrs. R. E. Bright.

Our Ruby Year

There are many dear souls in the Southland
 Who are earnest, loyal, and true,
 And love with a heart of devotion
 Our dear Baptist W. M. U.

They serve the Master gladly
 Never doubting, with never a fear;
 That God will bless and help us
 This fortieth "Ruby Year".

There's so much work all around us
 Lost souls to bring to the fold;
 There are women still unlisted
 Who need but to be told

Of the priceless gift of service
 Of the work we have to do,
 Of the greatness of the vision
 Of our wondrous W. M. U.

So, dear Lord, bless and help us
 To carry out our plans,
 "Enlarge—spare not—lengthen—strengthen"
 Throughout all of the lands.

We will give to Thee the glory
 We will give Thee all the praise;
 Ever striving to be faithful,
 Ever serving all our days.

And at last when we are called
 To our heavenly home above
 To live with Thee in Peace
 In glory and in love;

"Well done, my faithful servant"
 We hear spoken in our ear;
 We will have a just reward
 For our glorious Ruby Year.

—Mrs. Cliff Chandler. Mississippi.

(Continued from page 5)

Total of State indebtedness	684,162.51
Total Southwide and State indebtedness	6,500,095.06

It should be observed that the bonds on Mississippi schools are for endowment. The money has not been used up. Furthermore, they do not all come due in one year. We should meet them as they mature. Maturing bonds with interest by the first of December amount to about \$45,000.00. A floating note for \$55,000.00 will fall due in three months. This is for money borrowed by the Education Commission last December, upon the instruction of the State Convention.

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Published every Thursday by the
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Board

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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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advance

Entered as second-class matter April 4,
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over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Over at Decatur

This fine town is the county seat
of Newton County and one of the
oldest in east Mississippi. It is a
progressive town and one of the edu-
cational centers of these parts. A
public school, an Agricultural High
School and a Junior College are lo-
cated here. No town of its size can
boast of more. Two splendid church
buildings—Baptist and Methodist—
are found. The Baptist building is
one of the completest workshops I
have seen. Dr. R. A. Venable was
pastor here for years, but he is in
ill health and Rev. J. E. McCraw is
the present popular pastor. A splen-
did pastorium is nearing completion
and the pastor will be living there
soon.

The writer began a meeting at
Decatur Sunday, Aug. 19, and at
this writing it is in progress; re-
sults will be reported next week.
Quite a number have united with
the church so far and we look for
more additions. We are having
overflow crowds. At night the large
church will not seat all who come.
Old friends and former parishioners
from Neshoba, Beulah, Oakland, Lit-
tle Rock, Rock Branch, Hazel, Union
and other places where the writer
held pastorates in former days came
and he had a great time socially
meeting former associates as well as
spiritually. It was good to be there.
I felt very much at home.

The church goes to half-time serv-
ices the first of next year, and with
the live young pastor located on the
field we look for this dear old church
to thrive and grow as never before.
It is one of the old churches of these
parts, being organized before 1850
by Eld. Nathan L. Clarke, who was
its pastor successively for more than
50 years. He lived near by and
many of his descendants are living
there now. Bro. Clarke died in 1906
at the ripe age of 94 years. He was
a truly great man.

This story will be concluded next
week as the meeting is in progress.

The Orphanage Signal

There are a number of items at
this time that we are greatly in
need of, which are as follows: Soaps,
both toilet and laundry; clothing for
the girls; 12 dresses for the 3 year
old and 24 pairs of bloomers; 16
dresses and 32 pairs of bloomers
for the 4 year olds, 20 dresses and
24 bloomers for 5 year olds, 15
dresses for 6 year olds, 28 dresses
for 7 and 8 year olds, 10 dresses
for 9 and 10 year olds, 18 dresses
for 11 and 12 years of age. Shoes
for all ages.

Boys' clothing: 12 suits for 3 and
4 year olds, 14 suits for 5 year old
boys, 26 pairs of pants for 6 and 7
year olds, 22 pairs for 8 and 9 year
olds, 12 pairs for the 10 and 11 year
olds; also overalls for all the above
sizes; waists for all the above sizes.
Of course, food supplies are al-

ways in demand.

An Emergency Call

Our stove is literally all to pieces,
making it practically impossible to
cook the food for the children so it
can be eaten, and we haven't funds
to buy a stove with. It will take a
stove with at least a 90x36 inch top
to supply our needs.

Also another great need is refrig-
eration. It is impossible to keep
provisions under the present method.
Our funds being so small that we
have been forced to do without ice
the entire summer.

These are facts that I feel you
ought to know, as there are Bap-
tists in the state that are well able
to come to our rescue.

—By B. E. Massey, Supt.,
Mississippi Baptist Orphanage.

Notes and Comments

Dr. B. H. Lovelace of Clinton held
a good meeting with Hickory Bap-
tist Church recently. This good
church has no pastor yet.

The meeting is in progress at
Newton Baptist Church. Pastor
Green is being assisted by Dr. W.
A. Hewitt of Jackson.

I find many Democrats every-
where I go who will not support
rum-soaked Al. Smith for President.
If our people vote their honest con-
victions this year Mississippi will go
overwhelmingly for Hoover this fall.
The Meridian Star straw vote gave
Hoover a large majority over Al.

The Yalobusha County Baptist
Association meets this year with
New Hope Church, ten miles east of
Coffeeville, on Wednesday and
Thursday following the second Sun-
day in September. We invite vis-
itors.

The new church building and pas-
torium at Union are under construc-
tion. They will be buildings "of
beauty and a joy for ever" when
completed. Pastor Parker and his
good people are happy.

Philadelphia Baptist Church has
not yet secured a pastor to succeed
Rev. E. L. Davis, who resigned some
months ago. Dr. Theo. Whitfield of
Missouri was there last Sunday.
May the Lord send the proper man.

DIED—While at Decatur last
week I received a call to go to Phila-
delphia and attend the burial of Ho-
mer Coghlan, son of Mr. and Mrs.
Willie Coghlan of that place. He
was their only son, a young man liv-
ing in Detroit when death came.
Much sympathy is expressed for the
sad parents and one sister in their
sorrow. May the Lord comfort their
sad hearts.

According to reports the prospects
for Clarke College attendance next
session is very encouraging. Presi-
dent McLaurin and his splendid
corps of teachers are much encour-

aged. They are doing a fine work
at this good college.

BOGUE CHITTO, LA.

Rev. L. T. Aultman of Bunker Hill
Church, Marion County Association,
in company with his Lydia-like sis-
ter, Mrs. Sexton of Hattiesburg,
Miss., conducted a most spiritual
and far-reaching revival in the
Bogue Chitto Baptist Church in
Washington Parish, Louisiana, for
John A. Green of Foxworth.

Bro. Aultman grasped the situa-
tion from every angle from the word
go and held immense crowds all the
time, his preaching being masterful,
convicting and of a very high type.
Twenty-nine additions in members
and the major part for baptism.

He is the first and only helper I
ever knew to rebate one-tenth of his
pay roll back to the home pastor as
a love offering.

Aultman made a great impression
in Louisiana. Look out Mississippi.
He and Mrs. Sexton are a great
team.

—J. A. Green.

FOXWORTH

Rev. W. A. Matern of Lumberton,
Miss., a fine preacher educated as a
Roman Catholic and of French birth,
held a week's meeting for Pastor
Green of Foxworth in July. He did
some fine and effective preaching,
resulting in three fine additions.

We were much handicapped by
having had the grand jury indict a
number of Foxworth citizens and
convicting some of them, but "these
offenses will come", etc.

Brother Harvey Fortenberry and
his most excellent wife with others
gave fine music, as they also did at
Bogue Chitto, La.

We wish to state at Bogue Chitto,
La., Miss Aline Burch and the Lexie
Orchestra of Rev. Hutson's Church
rendered a two-night program of
fine music.

—J. A. Green.

LEAKESVILLE

Have just closed a revival meet-
ing here with the good people here.
It has been indeed a joy to be asso-
ciated with these friends. At one
time I was their pastor. Bro. W.
C. McGill has recently accepted the
care of the church and will soon
move on the eld. Repair work on
the parsonage has already been be-
gun.

The burden of the meeting was for
a revival in the membership. This
God graciously granted. Three new
deacons were elected, and one other
recognized from another church.
The church budget was increased
and the pastor is seeking to place
The Baptist Record in every home.
May the Lord help them in the
heartiest cooperation and fellowship.
—I. D. Eavenson.

Friend to Friend

"Yep, I had a beard like yours
once, and when I realized how it
looked, I cut it off."

"Well, I had a face like yours
once, and when I realized that I
couldn't cut it off, I grew this
beard."—Iowa Frivol.

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J. C. HARDY, M.A., LL.D., President

THE WAY TO READ AND STUDY THE BIBLE

Bible reading is neglected in most cases because it is hard to understand. Even the Apostle Peter, a man specially blessed of God in that he was honored by the Lord, on the day of Pentecost to unlock the kingdom of the Jews; and was also honored by being the first apostle to open the door of the gospel to the Gentiles; even Peter, I say, as great as he was in the grace of God, said, that some of the writings of the Apostle Paul was "hard to be understood".

That being the case we ought to know that the Bible is a book that is not easy to understand. In fact, if it was possible for us to read the Bible right along, thoroughly mastering its contents, as we do other books, then it would show that our minds were as great as the mind of God. But should we for such cause neglect the Bible, hurrying over the hard places without seeking to understand it? By no means. That is the trouble with so many so-called Bible students. The very fact that we find hard and knotty places should cause us to seek the more to understand them.

A very foolish way to read the Bible, is, to assume at the outset that a certain creed, traditionally, or otherwise handed down, is correct, and then seek to hunt out passages to fit it. That kind of reading is unprofitable and very little help ever comes to us from such study.

But the most dangerous way to approach the Bible is to enthrone reason as the criterion, believing any thing which appeals to reason discarding all the rest.

That kind of reading breeds modernism and infidelity. A Bible student should never be told that the Bible is easy to understand, and that all its passages clearly harmonize. Every Bible student soon discovers for himself that many passages of the Bible are seeming contradictions. And that is the reason why, in so many cases that Bible reading becomes uninteresting and is laid aside and neglected. The truth is that the Bible is a book of perfect harmony, even though it seems contradictory in places. The fault is not in the Bible but in the weakness of the human mind. So the question is suggested: How should we approach

the Bible, and how may we be enabled to understand its deep meanings? We should approach the Bible in an attitude of humility and reverence, bowing before it, accounting it as absolute authority on whatever subject it treats. We should read it with our minds open and emptied of all traditional interpretations; seeking to get the mind of the Spirit and follow His dictations whether it appeals to our way of thinking or not. It is impossible, however, for us to always read and study the Bible in that way. For oftentimes we want to believe a certain thing and find ourselves turning the pages trying to find some passage of scripture to bear us out in it. That is a bad way to read it. We should open the Bible with a passive mind expecting to be criticised by it, and then accept the criticism when it comes. Then with the mind in that kind of attitude reverently accepting it as absolute authority, conceding that it must harmonize in all parts because it is all inspired of God, seeking carefully and prayerfully to find how it is possible to make it harmonize. When reading the hard places where one passage seems to clash with another, when the reading seems to be contradictory to some other passage, such as, "Therefore we conclude that a man is justified by faith without the deeds of the law", by Paul. And, "Ye see then how that by works a man is justified, and not by faith only", by James—great care should be exercised, not only to be satisfied as to what it does not mean, but also as to what it does mean, realizing that each and every passage was written for an express purpose. Scripture should be studied by scripture getting all the light possible on every subject.

The way some men handle the scripture is an insult to God, and a travesty to decency. We should never be satisfied with an interpretation until it produces harmony with the whole Bible.

When we study the Bible with an open mind and a prayerful heart the only teacher we need is the Holy

Spirit. I do not mean that we should refuse help, but refuse to accept any help that is not founded on the authority of the Bible. We should seek to follow Paul's exhortation to Timothy as follows: "Study to shew thyself approved unto God, (not men) a workman that needeth not to be ashamed, rightly dividing the word of truth", with the assurance that: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works".

—J. E. Heath.

Winona, Miss.

Dr. Ben Cox Gets These Extracts From The Syllabus of Pius IX.

"1. All men are not free to embrace the religion they believe in.

"2. The Roman Catholic Church has the power of using force and claims temporal power.

"3. National churches independent of the pope should not be established.

"4. Church law prevails over civil law when there is conflict between them.

"5. The state should not have complete control over the public schools, but the church should share in the control.

"6. Roman Catholics must not approve of public schools unconnected with the church.

"7. Kings and Princes should be subject to the jurisdiction of the

church.

"8. Church and State should be united.

Any impartial person who reads my quotation from the syllabus of Pope Pius IX will, I am sure, be convinced that I am quite correct when I say if a Roman Catholic is president he will be subject to a foreign power.

Respectfully,

BEN COX.

A GOOD MEETING

At Shiloh on the 12th our meeting began at Shiloh Church, with Bro. J. E. Byrd doing the preaching. The meeting closed the 16th. There were four added to the church. Bro. Byrd also taught a class in the Sunday School Manual for four mornings. We feel that there has been lots of good done. We are a weak church in number but looking forward to greater things in the Kingdom of the Lord. May the Lord continue to bless Bro. Byrd in the great work he is doing. Pray for us.

—By One Who Is Interested.

GOOD MEETING AT ROCK HILL

The meeting at Rock Hill Church, Lauderdale County, began the second Sunday in August. The pastor did the preaching Sunday and Sunday night. Rev. J. E. McCraw came Monday morning, and preached from then to the close of the meeting; and did it to the joy of the church and community. He preaches the good old gospel in a plain, practical, effective way, and leaves off all high-pressure methods.

Bro. J. A. Perkins of Philadelphia, a young gospel singer, was with us part of the time, and had charge of the music. He is a fine choir leader, and helped in a great way.

As a result of the meeting 17 members, 8 by baptism and 9 by letter, were welcomed into the little church.

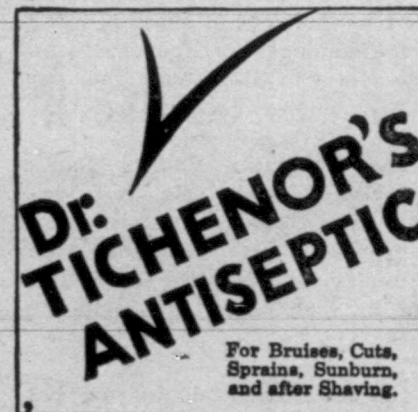
—L. M. Phillips.

GOOD MEETING

Our noble pastor, L. T. Aultman of Bunker Hill Church, has just finished a great revival meeting at Bogue Chitto Church in Louisiana, with his great Christian sister, Mrs. Ethel Sexton, for we have no finer Christian women than she, a tried and true soldier of God. They are children of noble parents, Mr. and Mrs. H. L. Aultman, Sumrall. God grant we have more like these two. There were some great messages from God given and a great response from a great people, with Bro. Harvey Fortenberry and wife as singers. The Lord was there in a great way. There were 29 additions to the church. This is a great people being led by a great pastor, Bro. Green from Foxworth, Miss. May God's great blessings be with the church and pastor and follow the two great people, is my prayer.

—Friend.

Two little boys were astride a none-too-large hobby horse. Things eventually came to the point where one rider said to the other: "If one of us would get off, I could ride better."—New Outlook.



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NEXT SESSION OPENS SEPTEMBER 18

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

Here is another surprise for you. All of us like surprises if they are pleasant ones, as this one is. You will find on our page this week a letter to you and me written by our B. B. I. girl, Miss Gladys Andrews. She writes so sweetly that I am sure you will be glad she is ours, and know that you will not want to fail in our contributions, since they are to be for her. Let the dimes and quarters and dollars continue to come in, and they might even "speed up" a little. What about that? We will see. With love,

Mrs. Lipsey.

B. B. I. Girl

Brought forward	\$90.20
Edwin Phillips	.20
Lillie Mae Schmitz	.05
Sunbeams 1st Bap. Ch., McComb,	
Mrs. Standifer, Leader	2.50
Clara Harris G. A.,	
S. McComb 1st	1.00
Lucile McGowan	.05
Dorothy Prestridge	.10
Zaida Elmer Prescott	.10
Mary Coleman	.50
Katherine Coleman	.10
Louise Cutrer	.10
Total	\$94.90

Orphanage

Brought forward	\$172.16
Mattie C. Bogan	.10
Sunbeams Seminary	1.00
Velma Tait	.10
Total	\$173.36

Mt. Olive, Miss., May 9, 1928.

Dear Mrs. Lipsey:

I want to join your happy band of girls and boys. I am 8 years old. I go to school at Clem. Our school is out now. I am in the 3rd grade. My teacher's name is Miss Ozelia Fortenberry, whom I love so much. Last year was my first year to go to school. I won a prize last year for getting the most perfect card. Also, I won a small prize over my class this year. I have 3 little sisters, Helen, age 5, Inez, 3, and my baby sister, Roberta Louise, 8 months old. I am sending 10c for the B. B. I. girl, hoping to see it in the next paper.

J. W. Roberts.

I thought I had all my May boys and girls put in, J. W., when I came to your letter. Well, better late than never, they say. I have still a few "June bugs", and a good many "July flies." Much obliged for the money.

Hazlehurst, Miss., June 3, 1928.

Dear Mrs. Lipsey:

I am a girl 13 years old, and have been thinking I would write, so I am writing the page a letter. Am sending 10c for the B. B. I. girl. My Father takes The Baptist Record, and when it comes I turn to the children's page because I like it best. I am a member of the Junior B. Y. P. U. They have just organized a Girls Auxiliary here. I go to S. S. and church at Shady Grove. Our pastor's name is Rev. A. A. Kitchens. He sure is a good pastor.

A hope-to-be-member,

Edith Pearl Bass.

I know Bro. Kitchens, Edith, and am sure he is a good pastor. We are grateful for the money, and you are now an Honor Member of the Circle.

Harrisville, Miss., July 2, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I like to go to S. S., but I live too far to go every Sunday. I paid some for the orphans. I have one sister and one brother. I went to grandmother's birthday yesterday. She

was 79 years old.

Your little friend,

Maggie Lee Kelly.

A whole lot of us paid some for the orphans, didn't we, Maggie Lee? I'm glad you did. You are fortunate to have a grandmother.

Union Church, Miss., 6-28-28.

Dear Mrs. Lipsey:

I am a little girl 10 years old, and in the fifth grade at school. I have red hair and blue eyes. My Mother takes The Baptist Record, and I enjoy reading the little letters in it. I go to the Baptist Church every Sunday, and I am in the Junior Class. I am sending 10c to the B. B. I. girl, and hope it will help her. I have a twin sister and brother, and we have lots of fun playing.

Your little friend,

Essie Belle Currie.

I suspect that you have a lovely complexion, Essie Belle, for that generally goes with your hair and eyes. Thank you for the money.

Hazlehurst, Miss., June 25, 1928.

Dear Mrs. Lipsey:

I am a little boy 7 years old, and was promoted to the third grade. I am sending \$1.00 to you, 50c for the Orphanage and 50c for the B. B. I. girl. Daddy gave me the dollar for getting on the Honor Roll at school. I go to S. S. every Sunday. I have 3 uncles who are Baptist preachers. Hope to see my letter in print. Love to all,

Max Lowe.

School will soon be open again, Max, and I hope you will make some more money that same fine way. I don't believe many boys would give all their dollar, and I thank you very much.

Winona, Miss., 7-12-28.

Dear Mrs. Lipsey:

I am a little girl 10 years old. Will be in the sixth grade next year. I have brown eyes and brown hair. I am sending 10c for the B. B. I. girl. I enjoy reading the children's page. I have 3 brothers and 1 sister. She is a nurse in Greenville. She is at home now. I have started taking music. Both my Father and Mother are living. Will you let me join your band? A new member,

Mary-Elizabeth Cooper.

Indeed I will, Mary Elizabeth, with much pleasure, and thank you for the money, which makes you an Honor Member. I hope you will have much pleasure in your music.

Carthage, Miss., R. 1, June 22, 1928.

Dear Mrs. Lipsey:

We are three little children, 7, 6 and 3 years old. We live near our Grandpa, and last Fall we picked cotton for him before our school opened and on Saturdays and evenings after school. Sometimes Mamma or Daddy would help us fill our baskets and let us have it all for our spending money. We are sending 60c for the orphans, 25c apiece for Margarette and Emmel and 10c for Joe, 'cause he's the "littlest" and couldn't pick much. We hope to make us some more money that way this Fall. Your little friends, Margarette, Emmel and Joe Barnett.

Well, Margaret and Emmel and little Joe, that's a gne way to make some money. But it was a pretty hot way, wasn't it? I hope the sun wasn't as hot as it was today. I value your gifts very much, dears.

Shaw, Miss., July 2, 1928.

Dear Mrs. Lipsey:

I am a little boy 7 years old. I go to S. S. every Sunday. My teacher's name is Miss Nine Mabry. I will be in the third grade next year. I have a little sister 4 years old. She will go to school next term.

My Grandmother takes The Baptist Record, and I like to read the children's page. I hope to see this in print, as I want to join The Children's Circle. I am sending 10c for the orphans, 5c for myself and 5c for my little sister. Her name is Bonnie Frank. My Mother is in training at the Baptist Memorial Hospital in Memphis, and I stay with my auntie and Grandmother. I also have another auntie living with us. They are so sweet to us, and I try to be a good boy. Mother will be through in fifteen more months, and we will be so glad.

E. W. Clark, Jr.

My address is Shaw, Miss., R. No. 1, Box No. 142, in care of Mrs. L. P. Wiggins.

It is hard for Mother to be away, E. W., but you are lucky to have two aunties and a grandmother to live with. You will be a good boy, I know. Thank you and Bonnie Frank for the money.

Bothwell, Miss., June 26, 1928.

Dear Mrs. Lipsey:

I am enclosing check for \$1.00 for the little orphans. Some day I am coming to Jackson and am coming to see you and the orphans. Much love to you and all the children.

Your little friend,

Betty Cupp.

You must come, Betty, and if you let me know before-hand, I'll be over there to go with you and Sister to see the orphans. Thank you so much for the appreciated gift.

Bothwell, Miss., June 26, 1928.

Dear Mrs. Lipsey:

This is my second letter to you and the children. Am enclosing check for \$1.00 for the orphans. I am a little girl 4½ years old. Lots of love to you and all the children.

Your little friend,

Dorothy Cupp.

I haven't forgotten you and Betty, Dorothy. I knew it was your second letter. I'm glad to have you again, and so grateful for the generous gift.

Vaiden, Miss., July 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old. I have brown hair and blue eyes. My Mother has been sick for nearly a week. She is about well now. I will be in the fifth grade next year. I am sending 10c for the B. B. I. girl, that will help a little.

Your friend,

Louise Duren.

It's lonesome times when Mother is sick, isn't it, Louise? All our ten cents are going to help a whole lot for the B. B. I. girl.

Summitt, Miss., Aug. 15, 1928.

Dear Mrs. Lipsey and Children:

Indeed, what a happy surprise it was to me when I saw in The Baptist Record that I had been selected as your B. B. I. girl. I have been watching the Children's Page with great interest wondering who would be the fortunate one. I could hardly believe my eyes when I saw my name and address. If you had not included my address I could not have believed it was me.

You will never be able to realize how happy I am that the Lord has opened up a way He knows I could not go back without help as my father is dead and I have to meet my expenses in any way that I can.

I am now doing W. M. U. extension work in the Sixth District. I love the work so much and am very much interested in all phases, especially the Organizations for the Children and Young People.

I love each one of you and wish I could see you or write each one of you a letter and try to express my gratitude and appreciation for what you are doing for me. But as this is impossible I hope each one of you will read this note.

I hope some of you will soon be old enough to go to B. B. I. for it is such a wonderful school. While I am at B. B. I. I hope some of you can keep in touch with me. I shall try to write you again soon.

With lots of love to each one of you, I am, Gratefully yours,
Gladys Andrews.

McCool, Miss., June 25, 1928.

Dear Mrs. Lipsey:

Please find enclosed 10c for the Orphans. My age is 9 years.

George Oren McCulloch.

It was nice of you to send the money, George, but you didn't tell us enough. Next time, you must tell us what your dog's name is, what your grade is, and what color of eyes you have, all about things.

Crystal Springs, June 25, 1928.

Dear Mrs. Lipsey:

We are County Line Jr. B. Y. P. U. We haven't a large B. Y. P. U., but the ones that do belong are faithful. We haven't been organized but about two quarters. We are sending 50c to help the little orphans out. They say every little bit helps, so maybe this will help a little bit. We love our leader. She is so sweet to us and helps us so much. With much love,

Mary Sue Godman, President.

Nellie Haley, Secretary.

Once when Mrs. Little, who had a large family, was asked how she got along she said, "Every Little helps". Of course yours "helped". And I don't think it little for a newly organized band. Thank you so much.

Why Not, Miss., June 25, 1928.

Dear Mrs. Lipsey:

We as a body of Sunbeams from Bethany Church are sending you \$2.00 for the orphans. We have just organized and we all enjoy our work so much. Our gift is small, but we hope to do more next time. With lots of love to you and the orphans,

Elizabeth Culpepper, President.

Erline Miller, Secretary.

Thank you, my dears. You are starting off well. We will certainly be pleased to hear from you again.

Columbia, Miss., June 29, 1928.

Dear Mrs. Lipsey:

I am a little boy 11 years old. Last April was my birthday. Our school is out now, and I will be in the fifth grade next year. I have one sister and four brothers, and I am the baby. I want to join The Children's Circle. I go to the B. Y. P. U. every Sunday night. Our pastor was Bro. Metts. He left us Monday and we sure do miss him. He has gone to Water Valley. I read The Baptist Record. The first thing I turn to is The Children's Circle, and I sure do like to read it. I want you to put this in The Baptist Record. Your friend,

Burkett Dale.

I expect, Burkett, that you will be going to school again when you read this. I'm glad you like The Baptist Record and The Children's Circle, and you must write again.

Collins, Miss., June 29, 1928.

Dear Mrs. Lipsey:

I will write to you all again. I have written once before. I am a little country girl. I am a blonde. I have 3 sisters and 2 brothers. No, I am not a good singer like the little Swedish girl. I know that story too. I am going to send some money next time. Your member,

Jennie Lind Blackwell.

There are lots of good things to do besides singing, Jennie, aren't there? When you send your money, I hope it will be for Miss Gladys.

Collins, Miss., June 29, 1928.

Dear Mrs. Lipsey:

I have written once before, but I wanted to write to you again. I will be in the second grade next term. I am a blonde. My sister is a blonde too. I have 2 brothers and 3 sisters. A new member, Linel Blackwell.

P. S.—I and my sister are sending 5c apiece. If you have written before, Linel, that's a reason why you should write again. I want you all writing every little while.

Sunday School Department

SUNDAY SCHOOL LESSON

September 2, 1928

Paul in Thessalonica,

Acts 17:1-15; Romans 15:18-20

I Thess. 5:12-23

(From Points for Emphasis by H. C. Moore)

Golden Text—The opening of thy words giveth light. Psalm 119:130.

1. The Ministry at Thessalonica.

As Paul was accustomed, he began his ministry in the local synagogue of the Jews. On three successive Sabbaths he reasoned with them out of the Scriptures that the Christ there foretold must suffer and be raised from the dead, and that Jesus whom he was preaching unto them, having fulfilled these conditions, was the Christ of the ancient and accepted prophecy. As a result, some of the Jews believed and attached themselves to the missionaries, as also did a great number of Greek proselytes, and not a few leading women of the city. A church was thus organized, and it was a splendid beginning of Christian work in a great city. But the cause was not to prosper without persecution. The unbelieving Jews in their jealousy employed a gang of conscienceless street-loafers to form the nucleus of a mob which was quickly gathered and with great uproar centered upon the house of Jason, the host of Paul and Silas, whom they expected to maltreat and possibly murder. Not finding the missionaries there, they dragged Jason before the city authorities and noisily shouted the charge: "These that have turned the world upside down have come hither also; whom Jason hath received: and these also do contrary to the decrees of Caesar, saying that there is another king, one Jesus". Though the people and their rulers were concerned over the charge thus made, nothing was done except to require security from Jason, who was doubtless a respected and well-to-do citizen and from his companion, whereupon they were released. In view of the popular excitement, it was impossible for Paul and Silas to

do further work in Thessalonica at this time. Therefore, the brethren sent them away that night on their journey to another and readier field of labor.

2. The Ministry at Berea. A trip of sixty miles brought Paul and Silas to the city of Berea, which was beautifully situated on the mountain slopes overlooking the Haliacmon Valley. Here they found the Jews numerous enough to have a synagogue, and it was in the synagogue that as usual they began their work, since here were those that believed in the one true God, and accepted the Scriptures as his word. The Bereans surpassed the Thessalonians in their hearty reception of the apostolic message, which, however, they tested for themselves by a daily study of the Scriptures. As a result of the faithful preaching of Paul and Silas, and of the revival in Bible study, either to verify or to falsify their message, there were many professions of faith among the Jews. Among the converts there were also several Greek women of distinction and not a few men.

When the news reached Thessalonica that Paul and Silas were at work in Berea, and having success there, a delegation of Thessalonian Jews came to Berea and stirred up the people with a view to counteracting the work of the missionaries. While not inciting the violence shown at either Thessalonica or Philippi, they were, nevertheless, so successful in their opposition, which was evidently chiefly against Paul, that the Berean brethren sent him with an escort thirty or forty miles to the coast, and thence by sea two hundred miles to Athens. Meantime, Silas and Timothy were left at Berea to build up the church there until the brethren who had accompanied Paul to Athens, returned with word from the apostle that they should speedily join him in that city.

EUPORA REVIVAL

Evangelist A. D. Muse and singer Virgil Posey came to us on July

29th and remained till August 10th. They soon gained the hearts of the people and fine congregations greeted them at every service. Muse is one of the greatest expository preachers I have ever heard. He makes the plan of redemption through Christ, and that alone, so plain that little children grasp it. He holds up a crucified Saviour and pictures the sufferings of "The Lamb of God" in the sinner's stead with such reality and attractiveness that hearts are melted and lives are re-dedicated to Him. His tender, loving pleas to the worldly minded and his positive warnings against modern evils lead many to turn away from the evils of the dance and parlor gambling and kindred sins. His positive preaching of the fundamental doctrines of the New Testament has revolutionized the thinking of many people. Scores of our young people have a new conception of Christ as Saviour and are happy, and are determined to give to Him their very best service.

Muse seeks to lift the church to its rightful place in the hearts of the people. He brings church and pastor into closer fellowship. He exalts membership as a God-given privilege, as far above all man-made fraternities, as the heavens are above the earth. Never have I heard any man preach a fuller, clearer, more soul-stirring gospel. He is the most satisfactory Evangelist I have ever had with me. To my thinking, he should be employed by some State Board for all his time. The greatest we have today is just such preaching as he is doing. His grasp upon the historical background of the entire Bible; his knowledge of Hebrew and Greek, and his remarkable tact for interpreting the Old Bible, with ever-ready quotations from the New; his intense earnestness and spirituality in delivery; and his absolute lack of anything smacking of ego, or ostentation;

and his deep consecration to his task and his loyalty to the Word of God, makes him a truly great preacher-teacher of highest rank. We expect to have him back with us soon, to lead us in some Bible studies.

Posey won all hearts with his singing and with his sweet spirited, Christly ways. He is well equipped by nature and training for his work. Deeply spiritual, fully consecrated, free from all idiosyncrasies which so often spoil some singers, he is destined to become one of the outstanding leaders of song of his day.

Any church and pastor will be greatly blessed by having both, or either of these good men with them.

—Chas. A. Loveless, Pastor.

PINE GROVE REVIVAL

We had a great revival at Pine Grove Church, Simpson County. Pastor C. S. Moulder did his own preaching, a member of the faculty of Clarke College. The interest was fine with great crowds at all services. The membership was greatly awakened. It was whispered around that it was the best meeting they were ever in. Twenty additions to the membership, four by letter and sixteen by baptism. Bro. Moulder spoke with power and his appeals were so strong that Satan shuddered and trembled and almost responded. Bro. Moulder came to our rescue as pastor in June to fill the unexpired term of Rev. W. F. Graves. Twenty-five have been added since his coming. He is a great leader as well as pastor and is loved by the church.

A Member,

—T. W. Wade.

Mother: "Oh, dear, you're letting the sawdust run out of your new doll."

Mary: "Oh, it's all right Mummy. I'm helping her to reduce so she'll be fashionable."

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Mississippi College

The regular college session for 1928-29 opens September 12, 1928.

In making the important decision as to the best college to attend, we would like for every boy who is interested and his parents to come and look over our campus, meet members of the faculty, and get first hand information as to the many advantages students have here.

If inconvenient to visit the College, please write for full information and views of the campus.

Mississippi College has trained, educated and developed young men for 102 years. Today we have an exceptionally strong faculty, superior buildings and equipment, wholesome school spirit and indications of the largest enrollment in our history.

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Clinton, Miss.

J. W. Provine, Ph.D.,
President.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

And They Continue to Organize 'Em Dossville Organizes Senior Union

A Senior B. Y. P. U. has recently been organized at Dossville. Miss Gamblin, one of our summer workers, was there for a study course and as a result the union was organized. Congratulations, Dossville; make it a permanent thing and you will soon see the difference in the spiritual life of the church.

Pittsburg Organizes Senior Union

We are glad to have a letter from Miss Edna Harrelson telling of the organization of a Senior Union in the Pittsburg Church. They start with the right spirit and that is for every officer to learn in the beginning his duties. They ask for the tracts on the duties of the officers and that means that they mean business and we will be hearing from this union I am sure.

Smyrna, Covington County, Organizes Both Junior and Senior B. Y. P. U.'s

Miss Wilma May of Hattiesburg writes an interesting letter telling of the organization of two unions at Smyrna Baptist Church in Covington County, a Junior and a Senior Union. Sixteen members were enrolled in the Senior union and fourteen in the Junior. Miss May has been helping this church this summer and has taught two study courses for them, one in the B. Y. P. U. Manual and the other in Training in Christian Service. She had an average attendance of forty in the classes, which is splendid. The B. Y. P. U. Director was elected and Mr. R. Sanderson was elected to this place. Mrs. Wylie Miller was elected Junior Leader. In reporting the work Miss May asks for literature for the officers, which was gladly sent, and we feel sure these two unions are going to be a great blessing to that entire community.

West Point Organizes Intermediate Union

Mrs. H. H. Brewer reports the organization of an Intermediate B. Y. P. U. at West Point. We did not get a full report, so do not know just all about this new union. We have been of the opinion that West Point had an Intermediate Union and take it that this gives them two Intermediate Unions. We welcome them into the circle anyway and wish for them a splendid future.

The Junior and Intermediate B. Y. P. U. Leaders Plan Book Filler

Now here is just the thing every Junior and Intermediate B. Y. P. U. Leader needs, and if I were the President of a Senior B. Y. P. U. I would want one also. WHAT IS IT? A plan book, and the best way to explain it is to give you here a copy of the "Contents": Leaders

Personal Questionnaire, How To Use This Book, Standard of Excellence, Follow the Schedule of Activities in the Monthly B. Y. P. U. Magazine, State B. Y. P. U. Quarterly Report Blank, Leaders Library, Helpful Tracts and Other Literature, Roll of Members and B. Y. P. U. Organization, Eight Point Record System Explained, B. Y. P. U. Pledge and Monthly Individual Report, Weekly Meeting Records, Total By Sundays and Quarterly Averages, Record of Monthly Committee Meetings, Prospective Members, My Personal Prayer List, Socials, My Collection of Songs, Postering, Other Material for Plan Book, Individual Information Sheets." This Plan Book Filler is by Mrs. Edwin S. Preston. We know her in Mississippi as Miss Mary Frances Johnson. The book sells for fifty cents (50c) from the Baptist Book Store, Jackson, Miss., or from the Sunday School Board, Nashville, Tenn. You can get a binder at any stationery store or order it along with the filler. Certainly every leader will want one of these Plan Book Fillers; it will be worth everything to you in your work. Order it TODAY.

Red Letter Days for the B. Y. P. U. Members of the South

Now how will you like this? The Sunday School Board has authorized the holding of a SOUTHWIDE B. Y. P. U. CONFERENCE the latter part of next year. It will be under the direction of the B. Y. P. U. Department of the Sunday School Board. Mr. Lambdin has suggested the date of this conference to be December 31, 1929-January 2, 1930. The place has not been determined, but let all who can begin now to make preparations to attend this meeting.

The Associational B. Y. P. U. Work on the Boom

Under the leadership of Mr. Talbert, our Associational Secretary, the work of the Associational B. Y. P. U.'s in the state is taking on new life. Mr. Talbert has carried on a heavy correspondence for the summer and many invitations have come to his office for speakers for the quarterly associational meetings. On last fifth Sunday he was able to serve three of these meetings. He went personally to Scott County, and arranged for Mr. Paul King of Jackson to go to Leake County and Mr. Smith of Jackson to go to Pike County. We appreciate the spirit of co-operation on the part of these counties; they knew that these workers were volunteers, so they were not willing for them to bear their expense, so as an organization, took care of that. On the first Sunday in August Mr. Talbert went to Jackson County and on the second Sunday he was in the meeting of the Hinds-Warren County Associational B. Y.

P. U. meeting. We appreciate this splendid work on the part of Mr. Talbert and these others who are so willing to go when asked. That is the B. Y. P. U. spirit and it is growing in Mississippi.

Davis Memorial Church Has Added Two New Officers to Their General B. Y. P. U. Organization

The Davis Memorial Church of Jackson has added two new officers to their General B. Y. P. U. Organization. Mr. C. D. Smith has been elected as General Instructor, and his duties are to help in every way possible the Bible Readers Leader of each B. Y. P. U. so that the Bible Drill each Sunday may be interesting and helpful and also to help devise plans for making the unions 100% in Bible Reading. Mr. D. S. Taylor was elected as General Treasurer, which carries with it the duties of leading the chairmen of the Missionary committee of each union in educating and enlisting their members in Systematic and Proportionate Giving. Mr. Talbert, the B. Y. P. U. Director of this B. Y. P. U. Department, reports that forty-one (41) members of the various B. Y. P. U.'s are serving as officers and teachers in the Sunday School. They are putting into practice the training the B. Y. P. U. gives them.

Hinds-Warren Associational B. Y. P. U.

The Hinds-Warren Associational B. Y. P. U. held its second meeting at Raymond August 12. A most interesting program was enjoyed by the large number of young people assembled. Mr. A. W. Talbert, State Associational Secretary, was present and contributed largely to the program by his talk on "The Associational B. Y. P. U." With his able assistance the organization of the Hinds-Warren Associational B. Y. P. U. was perfected.

"With a single stroke of a brush," said the school teacher, taking his class 'round the National Gallery, "Joshua Reynolds could change a smiling face to a frowning one."
"So can my mother," said a small boy.

It was decided that the meetings should be held quarterly; the place of the next meeting to be selected and announced by Mr. Paul King, efficient President of the organization.

A speaker in chapel recently was speaking of the ostrich to illustrate his point and said, "The ostrich sees very little and digests everything."

A freshman girl in the front row whispered audibly: "My, what an ideal husband an ostrich would make!"

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M. P. L. Berry, President, Clinton, Miss.

ABOUT THE ORPHANAGE

Some twenty years ago the Trustees of the Baptist Orphanage, of which I was a member, offered their school building to the Board of Education of Hinds County to be used as a school house for that School District.

Their offer was accepted, the parents of the children of school age who lived in that District met with the Superintendent of the Baptist Orphanage, elected Trustees for the school, who in turn elected teachers who contracted with the County Superintendent, their salaries and all other expenses of conducting the school being paid by Hinds County.

The County continued to operate this school under the supervision of the County Superintendent up to two years ago, when the Mayor and Commissioners of Jackson decided it was to the best interest of the City to enlarge the corporate limits of the City, taking into the City all of the territory of the District in which this school was located.

All of the children who attended this County School, except those who lived at the Baptist Orphanage, were accorded the right to attend the City Schools. Now why discriminate against these orphans, who had been deprived of the right to attend the public schools of the County, by the action of the City Commissioners in enlarging the City limits?

Was it because before coming to Jackson to live, these orphans had lived in other Communities? Hundreds of other children who now attend the schools of Jackson, came to Jackson in the past few years from other Communities.

Was it because the Baptist Orphanage pays no taxes to the City? Hundreds of children attend the Jackson schools whose parents pay no taxes to the City.

Was it because the Baptists of the State had assumed as far as it was possible to do, the obligations of parents to these orphans? The school laws of Mississippi guarantee to all parents the right to send their children to public school in the District in which they live.

Was it because the children are orphans? Their having lost the love and protection of their parents should increase our sympathetic interest in them.

Now I am assured by competent lawyers that there is no doubt but that these orphans who are residents of Jackson, (made residents by the act of the City Commissioners) have the legal right to attend the City schools.

But aside from their legal rights in the matter, I am sure that upon having full knowledge of the facts in the case, that upon reflection, the Board of Education will not persist in undertaking to exclude from the City schools, these orphans who have been deprived of the right to attend the County schools by the act of the City Commissioners in enlarging the City limits.

I am told by County Superintendent Coleman, that during all the years that he has had the supervision of the school, that the State Equalization Board has made an annual appropriation to this school, sufficient in amount to pay all the expenses of teaching these orphan children; therefore, I have no doubt but that the Board of Education of Jackson can induce the State Equalization Board to continue the appropriation, and am sure that the Board of Trustees of the Baptist Orphanage will be willing for the City to use their school building, and have full control of the school as did the County Board.—W. D. Ratliff in Clarion-Ledger.

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SMITH VS. SMITH

I feel it my duty to write you and let you know that the very best people all around here endorse your position in regard to Al. Smith, the wet Catholic and Tammanyite who was nominated by the assistance of the delegates who misrepresented the people of Mississippi in the Houston convention, and we do hope and pray that you will keep up the fight until Smith is defeated and a Christian statesman, such as we believe Hoover to be, is elected President of our United States. May God bless you and give you grace and wisdom to lead our people in paths of righteousness for His name's sake.

Yours in Christ,

—C. M. Smith, Sidon.

MARS HILL, N. C.

Just a word to let my friends know that I am up here in the mountains to renew my strength after a severe siege which began with a major operation in April.

One of the most trying features of my enforced vacation is the fact of my having to be away from my pastorate and a people as kindly and sympathetic as any preacher ever had. Another trying thing is that I am deprived of holding meetings with the churches. I had to cancel five engagements for such meetings. Every summer for years—just how long, perhaps, just as well remain untold—I have held evangelistic services with many churches, and it is a trial to be forced to remain inactive through this summer.

But I am inspired with the hope that I shall be able with early fall to take up my work again. Indeed, I hope to be worth far more than ever before, and to go right on even to the end of the way.

I am thankful to all those who have written and telegraphed their interest; to the many who called while I was in the Baptist Hospital of Memphis; to the surgeons, nurses, and the officials of that most wonderful institution; to my own church at Louisville, where kindness has been unsurpassed; to the brethren who have supplied the church during my absence, and who will do so till I get back; and, highest of all to the Lord who has in all these ways shown me His favor.

May the rich blessings of the Lord be upon all who are seeking to bring in His Kingdom.

Cordially yours,

—J. N. McMillin.

LIKES IT ALL

The Record is rich; so much information about all denominational enterprises and good things from our leaders.

The Housetop and Inner Chamber, the Editorial Department mean so much to me from time to time. The Stewardship Department teaches me my duty as a steward. The W. M. U. Department keeps me in touch with the great work of the women; and Brother Breland tells us many things we should never have known otherwise.

The Children's Circle, by our noble, consecrated leader, Mrs. Lipsey, is doing so much in training our young people who are going to possess the land. The Sunday School Department helps me in the preparation of my lesson, and the B. Y. P. U. Department keeps us all in touch with those whom Brother Auber J. Wilds has in charge. And then Mrs. Standifer's stories, and the letters from London by Mr. and Mrs. P. I. Lipsey, Jr., are a great joy. All our families ought to have the Record.

T. W. Wade.

PINE GROVE

Pine Grove Baptist Church of Benton County, Miss., has just closed our protracted meeting. The preaching was done by our pastor, Rev. E. A. Autry of Algoma, Miss. Expressions were on every tongue that it was well done, reminding us of the manner in which the plan of salvation was so forcibly presented to us in years gone by, by his lamented, deceased father, Rev. J. A. Autry. Song service, vocal and instrumental, was conducted by "home talent". Immense crowds were in attendance, especially at night, as our church is on the Benton highway. About as many were forced to remain on the outside as inside the house for want of room. Those on the outside were very quiet, as "Those who came to scoff remained to pray".

Results of our week's meeting were: 33 accessions to the church, 28 by baptism and 5 by letter; an edified church; a more consecrated membership; increased interest in S. S.; and we are hoping and praying an increased influence for good in the surrounding communities.

Yours in Christ,

—J. W. Crump.

MENDENHALL

I am reading your talks on our present political crisis with great interest. I sure am glad that our preachers are asserting their rights in such a noble way. Our pastor made a most excellent talk on Sunday last.

Now here is what I want you to tell me: How are we to vote for Hoover? Will there be a Hoover ticket for those who want to vote for him, or will we mark out Smith and write in Hoover? Please give me this information, as I am going to vote for Hoover.

Respectfully yours,

—(Miss) Alice Maum.

IN MEMORIAM

IN MEMORIAM

In sad and loving memory of our darling Janie Dale, who departed this life August 15, 1927.

August is once more here, to us the saddest of the year. God's golden sun is shining upon our darling's grave. The one we loved so dearly and tried so hard to save.

Sadly missed by Papa, Mama, Brothers, Sisters and friends.

Rev. Archie P. Schofield

This good minister of Jesus Christ fell on sleep at Gloster, Miss., July 4, 1928. After fifty years spent in preaching the everlasting gospel it was a glorious home going. Brother Schofield was the son of Rev. Lorenzo and Elizabeth Phelps Scofield. He was born in Cheneyville, La., Feb. 12, 1853. His people later came to Liberty, Miss., where he was converted and united with the Baptist Church. He was an alumnus of Baylor University and attended

the S. B. The. S. at Louisville, Ky. He married Miss Etta Johns of Liberty, Miss., who has been his faithful co-worker all these years, and is left to mourn his departure. Our brother was ordained to the work of the gospel ministry in Waco, Texas, by a presbytery of which R. C. Buckner and B. H. Carroll were members. His early ministry was spent in the state of Louisiana. In the days when Baptists were weak he did foundation work at Lake Charles, Pineville, Alexandria and other places. He was pastor at McKinney, Palestine, Minneola and Itasca in the state of Texas. He spent some years in Arkansas, was associate editor of the Baptist Advance, pastor of Earle, Ark., and for some time city missionary of the city of Little Rock. He was at one time pastor at Canton, and also Woodville, Miss. Brother Scofield led an active life in the ministry and the fruits of his labors are to be found in many places in these states. It was the privilege of the writer to be his pastor for the last four years, and it was a delight to know the veteran of so many battles and hear him tell of his labors in behalf of the gospel which he so well loved. He was not only scholarly, but deeply versed in the Scriptures, and his "delight was in the law of the Lord". A man of unusually strong religious convictions, he believed mightily in the old Book and labored unceasingly to give the knowledge of it to man. He was active to the very end of life. His last work was the teaching of the Men's Bible Class in the church here in Gloster and it was a treat to listen to his remarkable expositions of the blessed Word. He taught the class until he was called home, missing only one Sunday during his last illness. He and his devoted wife, who survives him, had made their home with their only child, Mrs. I. L. Toler of Gloster, who together with her husband gave him every care during the last years of his life. He was a man of strong and

versatile mind, kindly of heart, and consecrated in life, who laid his splendid talents at the Master's feet, and asked only the reward of Duty done and the joy of rendering service. He has gone to join that company of whom Daniel wrote when he said: "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars forever and ever". All over the states of Louisiana, Texas, Arkansas and Mississippi are many who have been won and trained under his ministry who will call his memory blessed.

"Servant of God well done,
Thy glorious warfare passed;
The battle fought, the victory won,
And thou art crowned at last".
His Pastor,
—E. K. Cox.

**In Loving Remembrance of
Mrs. Thelma Little Buckley**
She slipped away a few months past,
But still her loving deeds shall ever last.
We miss her joyous smile, her loving face,
But somehow, she rested her feet on life's toilsome race.
God closed the doors of her life on earth
To open a more peaceful one—an eternal birth.
It seemed so hard that she should go,
Just when her life began to glow.
But ah! God knew best. He saw into her life
Perhaps filled with heartaches, sin and strife.
But now she rests in eternal peace with Him,
Where her glowing lamp shall never dim.
We are content to know that she looks from above
And smiles with lasting joy on those she loved.
Though we bow our heads in sorrow
We are glad to think that we shall join her some glad to-morrow.
Then once more will thank God for the mercy He has begotten—
Towards us and dear Thelma, who is gone but not forgotten.
Her sister-in-Law,
—Lucile Buckley.

Noble Woman Passes Away
Mrs. Clara May Hutson, wife of Eld. J. M. Hutson, died at the family residence, 548 25th St., in McComb, May 3, 1928, after a long illness.
Mrs. Hutson was in her 83rd year, and loved by a wide circle of friends and acquaintances. Funeral services were conducted from the home Friday afternoon by Rev. F. W. Gunn, assisted by invited ministers. The remains were laid to rest in Holly Wood Cemetery.
Clara Caroline May was born Nov. 23rd, 1845. Oct. 1, 1868, she was married to J. M. Hutson, a gallant Confederate soldier. The dark days of the reconstruction period, they passed together. Through the life of sacrifice, a minister of the gospel must often live. She bore her part nobly.
Seven children were born to them. One son and two daughters preceded her to the grave. Her husband, three sons and one daughter survive.

The sons are C. E. Hutson, Rising Star, Texas; H. D. Hutson, Pasadena, Calif., and the Rev. Frank Hutson, Lexie, Miss., and Miss Fannie Hutson, who still lives in the old home and caring for her aged and invalid father.

—J. H. Lane, McComb, Miss.

SOME MEETINGS

I was with Rev. R. M. Hardin at Green's Creek, Forrest County, the second Sunday and week following in July. This was my second year with him at this church. From the very first day of the meeting until the last interest grew and crowds increased. The Lord blessed us with a revival and a number of souls were added to the church. It was a great pleasure to be with these saints and a joy to spend a week in the home of Bro. Hardin and his family.

The third Sunday and week following I was at Military Church, Lamar County. I am pastor of this church, preaching there Saturday nights and Sunday afternoons. The help engaged by the church failed to come and it fell to my lot to do the preaching. The Lord graciously blessed us in reviving His people and saving souls. The church made a splendid offering and filled my car with groceries the last night of the meeting. Military is a great old country church three miles south of Sumrall and up until this year has been in the Land Mark Association. The third Sunday in September they are to vote whether or not they will join the Missionary Baptist Association. Brethren pray that we may have this church added to our missionary ranks.

The fourth Sunday I was at Improve Church, Marion County, where I am also pastor, preaching Saturday and Sunday afternoons. Bro. C. E. Bass of Scooba did the preaching. Don't think I have ever heard better preaching. Bro. Bass organized this church years ago, served four years as pastor and since then has held meetings for the church. It was a great joy to have him back and the Lord richly blessed us in the meeting. Improve is one of the best country churches in south Mississippi.

The fifth Sunday and week following I was with Rev. J. O. Buckley at Carson, Jeff Davis County. It was more than a pleasure to be with this great pastor and man of God. The churches which have this great preacher as their pastor are exceedingly fortunate. Carson is one of the best little churches I have ever seen. We had a gracious revival and many souls were added to the church. The church graciously remembered the pastor by filling his car with groceries the last night of the meeting. Church and pastor are happy.

The first Sunday in August I was with Rev. A. A. Bryant at Union Church, Covington County. This is a hard place to begin with. In spite of this fact the Lord graciously blessed us and a number of souls were added to the church. It was a joy to be with Bro. Bryant and his people.

The second Sunday I was with Rev. W. A. Thornton at Montgomery Church, Lincoln County. This was the greatest revival of my life time. Never did I dream that I would experience such before I get to heaven. Words cannot tell of the blessedness of this revival. The place was literally shaken, spiritually speaking, and shouting times was the result. The church was greatly blessed and a great number of souls added to the church. Bro. Thornton is the happy, hard working, beloved and consecrated pastor of this great old church. The Lord be praised for all His goodness.

Back Home

After six weeks in meetings I returned home to my family and people in Sumrall. The hearty welcome which has been given me by my church has made my heart leap with joy. My people here are sweet spirited and loyal to Kingdom work. We are now enjoying worship in our beautiful new church and are looking forward to great work in the future.

The W. M. U. Lebanon Baptist Association meets with us August 29. A cordial invitation is extended to all of the Lebanon Association.

Joyfully,

—N. J. Lee, Sumrall, Miss.

GOLDEN WEDDING

At their home in Shubuta, Miss., on August 14, 1928, Rev. and Mrs. J. M. Phillips celebrated the 50th anniversary of their marriage.

They were both born and reared in Clarke County, Miss., in the vicinity of Shubuta.

On Aug. 14, 1878, they were married at Hepzibah Church, the lamented Rev. Oscar D. Bowen officiating.

Rev. Phillips is in his 75th year; has been a minister nearly 55 years, having been licensed to preach when a little past twenty.

He has served churches in several counties in East Mississippi and West Alabama; has baptized and buried many people, and has officiated at the marriage of 215 couples. He has received in marriage fees nearly \$1,000.00. His fees have ranged all the way from fifty cents to five dollars. Only about 5 per cent failing to pay something. So far as he knows very few have separated. In a number of instances he has married the children of some whom he married in the long ago.

Mrs. Phillips began teaching when quite young, but gave up the work for a time after her marriage. About thirty years ago she was given the Primary department of the Shubuta High School, where she taught for 21 years. She has since taught a private kindergarten class in her home for nine years. There are many bright and promising young people whom she has helped to lay the foundation of an education, in whose temporal and spiritual welfare she feels an abiding interest. Although no longer young, except in heart, yet she is a regular attendant at preaching service, Sunday School, Prayer-meeting, W. M. S., and other organizations intended for the betterment of the community, besides giving careful attention to her home duties.

It would have been a pleasure to this aged couple to have had their friends from everywhere to "drop in" and extend congratulations and good wishes; but this seemed impossible; so the guests were limited, for the most part, to their friends in the home town and community. There were more than one hundred present; and the numerous "golden" and other nice gifts are very much appreciated by the "happy couple".

—Reporter.

BROTHERHOOD BIBLE CLASS

(This piece should have accompanied the picture recently in the Record.)

Lexington Baptist Sunday School.

President, Mr. T. R. Taylor; Secretary, Mr. A. S. Huntington; Teacher, Dr. H. L. Martin; Associate Teacher, Hon. E. T. Neilson.

Class grew from enrollment of 23 to enrollment of 187 in less than a year. Celebrated first anniversary of class May 20th, with Chief Justice Sidney Smith, of Mississippi Supreme Court, delivering anniversary address.

Squire: "Did you suffer badly from the floods, Mr. Giles?"

Mr. Giles: "I should think I did! Why, I was shut up in the house with the missus for nearly a week."
—Christian Index.

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By Harold E. Ingraham

No. 5. I'll make a Prediction—

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This prediction is based on the experience and testimony of 898 Sunday Schools that reached this Standard of Excellence during the year 1927. You can reach this Standard, there is nothing prohibitive in it at all. It's just a simple setting out of the essentials that must be accomplished in every good Sunday School.

You can reach the Standard because it is not a high Standard but is created and used to be a program that every Sunday School in our dear old Southland can attain and by so doing improve the work being done.

Write your State Sunday School Secretary and the Department of Sunday School Administration of the Baptist Sunday School Board for free literature and help. You can have a Standard Sunday School.

This Standard is A Practical Program For Every Sunday School

STANDARDIZE

INTOLERANCE

Supporters of Al Smith and Roman Catholicism are trying to make the public and the voters of our country believe that Baptists and Protestants are intolerant toward Roman Catholics or others whose religious faith differs from theirs.

Baptists and Protestants have, and do now very greatly outnumber Roman Catholics in the United States and the undeniable fact that Romanists have enjoyed every liberty and privilege that all other citizens have, is sufficient refutation of the charge of intolerance. Personally, I scorn the suggestion of intolerance. I claim and demand for all, as for myself, the God-given right of each to think and act for himself in all matters, religious or otherwise. I believe in self-determination. "Give me liberty (soul-freedom) or give

me death".

As evidence of Rome's estimate of Protestantism I quote from their authorities and editors:

"We hate Protestantism; we detest it with our whole heart and soul."—Catholic Visitor.

"Protestantism has not, nor never can have any rights where Catholicism has triumphed."—Catholic Review.

"Protestantism! Why, we would draw and quarter and hang up for crows meat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead and sink it in hell-fire a hundred fathoms deep."—Father Phelan, Ed. Western Watchman.

From what I have read of its history, its declarations and its claims, the Roman Hierarchy is the most intolerant organization in the world. It, represented by the Pope, (its

Papa) claims divine right to rule the world, religiously and politically. In proof of this I quote from Pope Gregory XII, the following:

"The power of the church is superior to the power of the state."

"We are purely and simply Romanists, and propose an unreserved allegiance to the church, which takes precedence of and gives the rule to our allegiance to the state. While the state has rights, she has them in virtue and by permission of the supreme authority, and that authority can only be exercised by and through the Roman Church."—Catholic World.

Do these statements; these published declarations, express and manifest liberality (tolerance, if you please) toward all who differ from the Roman Hierarchy? They are written in plain, unmistakable language, and show plainly the spirit and intent of Romanism.

Will you vote to place our beloved country and government under the domination of such an intolerant and powerful organization which is under the absolute control of one man, the Pope, its Papa?

Think seriously what it means before casting your ballot in its favor.

—C. M. Sherrouse.

SOME MEETINGS

The first part of April I was with Dr. Norman W. Cox, First Church, Meridian. Dr. Cox did his own preaching. His preaching is intellectual, evangelistic, and orthodox. He stays around the Cross and the risen Lord. The people flocked to hear him. Dr. Cox is a preacher of great ability and he is one of the best pastor-evangelists in the South. It has been my blessed privilege to assist him in several meetings in Georgia and Virginia. I rejoice to have him in our state, for he is a strong denominational man. The Lord blessed our efforts here and added over 90 to the church.

In June it was my joy to assist Dr. J. D. Franks, Brother G. O. Parker and his people at Union, Miss. Dr. Franks is one of the sweet-spirited preachers in the brotherhood. He preaches the message of love in a very effective way. Bro. Parker is doing a great work at Union and he is greatly loved by

his people. We had some precious spiritual experiences here. Several joined the church. The Union saints are in a building program. Blessings on them.

After the third Sunday in July I led the singing in a meeting at Lucien. Bro. W. W. Kyzar, one of our State Board Evangelists, did the preaching. It was a great joy to be with him again. He is as fearless as Amos and as loving as John. Bro. Jewell H. Kyzar is the highly esteemed pastor. Jewell is one of the most promising young preachers in the South. Fourteen were added to the church for baptism.

I found it a great joy preaching to the church at Chapel Hill, Hinds County, for a few nights in the fourth week of July. Dr. Young, who was licensed and ordained by this church nearly fifty years ago, is the much loved pastor.

During the second week in August Dr. Gunter conducted a series of services at Madison. I led the singing at night. The Lord graciously blessed the meeting. We witnessed the conversion of two fine young men which made our hearts happy. Dr. Gunter preaches a straightforward Gospel. His messages on Sin were clear and most convincing. Dr. Gunter is not only a great Denominational leader but also a great preacher.

I am thankful to the Lord for the opportunity of service in these different fields and with these beloved brethren.

Yours for service,

—Joe Canzoneri.

Beth: "Does your husband confide his business troubles to you?"

Ruth: "Yes, indeed. Every time I buy anything."

Virgil Posey

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